

An International Baptist Magazine

MISSIONS



In This Issue
SILVER STAR ANNIVERSARY

VOLUME 31
NUMBER 8

By Anna Canada Swain

OCTOBER
1940



READ HOW TO GET CASH FOR YOUR CHURCH!



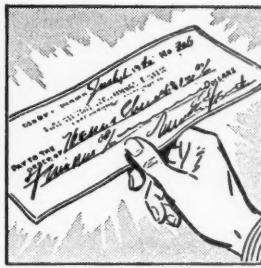
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2. See that this plan is described to all members of the congregation and that they are urged to bring in their wrappers, box tops and labels before Dec. 2, 1940. (They must be sent in by your church. Checks will not be made payable to individuals.)

You will find complete details of this plan at your dealer's. Or, if he doesn't have them yet write Church Plan, Box 599, Cincinnati. But act now! Get your fellow church members busy to roll up a grand record of cash for your church.



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WHO'S WHO

In This Issue

George L. Collins is student pastor at the University of Wisconsin.

L. A. Crain is a missionary in Burma, in service since 1939.

Coe Hayne is Editorial Secretary of the Home Mission Society.

Cecil Hobbs is a missionary in Burma, in service since 1935.

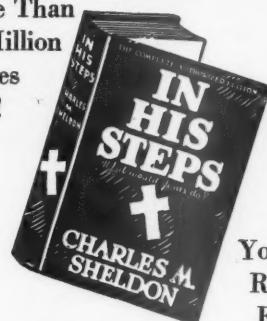
A. C. Hanna is a missionary in Burma, in service since 1914. He is a grandson of Adoniram Judson.

Wilbur Larson is a new missionary in Cuba. He began work there in 1939.

P. H. J. Lerrigo retires this month as Home Secretary of the Foreign Mission Society. (See editorial on page 478.)

Anna Canada Swain is Home Vice-President of the Woman's Foreign Mission Society.

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Francis H. Rose has been a missionary in the Philippine Islands since 1912.

Clarence G. Vichert is a missionary in West China, in service since 1930.

THE QUESTION BOX OCTOBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who got caught in quicksand?
2. These are perilous days for whom?
3. What can cross all national and racial boundaries?
4. When is World Fellowship Sunday?
5. What town has 24,000 inhabitants?
6. Where are there 19,963 Baptist church members?
7. What should be in every public library in the country?
8. Who said, "We must go back to the living Christ"?
9. Where is there a scarcity of doctors?
10. Who is Luis Molina?
11. Who is the daughter of a chapel car missionary?
12. What is a most disturbing book?
13. Who slept in a truck?
14. What is Tenasserim?
15. Who was born in Akron, Ohio?
16. What will be observed on December 1st?
17. What offers invaluable information and lasting inspiration?
18. What is worthy of the support of American Baptists?

Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

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OCTOBER, 1940

No. 8

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New York's Winter Came in August

August was an unusually cold month in New York, with an accumulated temperature deficiency of 90 degrees. Throughout the entire month the temperature slid steadily downward.

By contrast, MISSIONS' subscriptions climbed steadily upward. August closed with 1,102 subscriptions received, as compared with 995 in August a year ago, or a net gain of 107 for the month. So the score stands at 83 months up and 5 months down since 1933, when the long upward trend began.

For all magazines the heavy subscription season is just ahead. During the next four months nearly 15,000 annual subscriptions to MISSIONS will expire. If yours is among them, you know what you can do to support the magazine and to keep its subscription trend up.



He draws as he speaks

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Plans Must Be Made Well In Advance

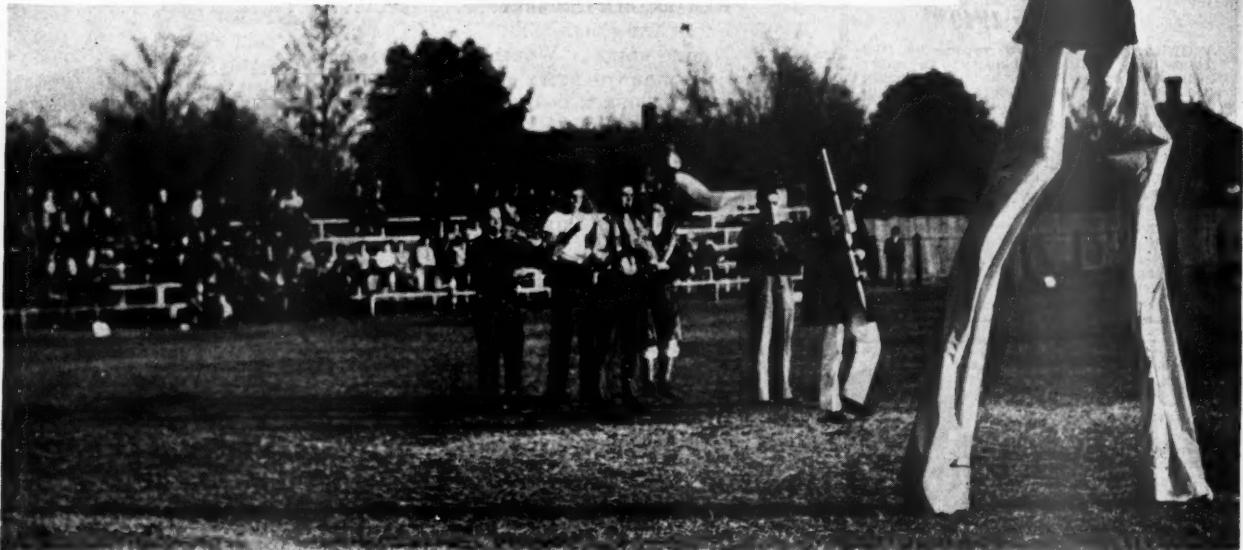
THE INSPECTOR OF THE GOAL POSTS ARRIVES

ACCOMPANIED BY HIS BODYGUARD AND HIS BAND

Straight out of *Gulliver's Travels* seems to have come this Brobdingnagian, although he is merely a Senior in disguise. The crowd has begun to filter in, with the camera looking at the bleachers reserved for the visiting college.

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has a good many unique features every year. It is always held in connection with an annual football game.



The college graduate always calls his campus "home" and the annual fall celebration "Homecoming."

"Where we love is home;
Home, that our feet may leave,
But not our hearts. . . ."

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LETTERS

From the Editor's Mail Bag

Through the courtesy of a friend a copy of MISSIONS came to my desk. I took it to my home and in my study I spent an hour with it. There is much about the magazine that inspires appreciation and admiration. Its at-

tractiveness and its obvious up-to-dateness make it an effective carrier of its meaningful message. However, I feel impelled to write as editor to editor, Christian brother to Christian brother, and in the spirit of Christ as best I can interpret it, regarding your editorial, "Southern Baptists and the World Council of Churches," and your report of Dr. E. A. Fridell's address at Chicago. I do not believe that the content and the implications of these two utterances are calculated to promote the quality of Christian fellowship and cooperation for which you therein plead. I cannot believe that Southern Baptists are shutting the door in the face of Christ, as is the positive implication of the last line of your editorial. I much prefer to believe that Northern Baptists, Southern Baptists, and all Baptists around the world, and for that matter all other Christians, are seeking to find and do the will of Christ according to their best interpretation of the Scriptures, and as conscience impels them to do. This freedom in interpretation of the Scriptures should not be a barrier to Christian fellowship nor lay liable to criticism those with whom we differ. Please accept this note in the brotherly spirit in which it is written.—*Rev. Frank H. Leavell, Nashville, Tenn.*



To me the chief contents of interest in *Missions* are the editorials. They are racy written with literary appreciation, challenging in motif, and illuminating to mind and soul. More and long life power to you, brother!—*Rev. Henry F. Widen, Glasgow, Mont.*



I have had *Missions* for many years and have found it highly informative and inspirational. But there is only one word I dislike in the magazine, and that is "ecumenical." I always have to consult my dictionary. I do not object to its meaning but to the word itself for it seems to have a kind of a sick look. I wish you could substitute "universal" instead.—*Mrs. Wallace A. Leavitt, Stoneham, Mass.*



I read *Missions* as an antidote to the daily newspaper, so full of evils of every sort.—*Mrs. Rose M. Ritchie, Ottawa, Kan.*

Immune to Propaganda

CARTOON NUMBER 72 BY CHARLES A. WELLS



CHRISTIANITY is based upon the honest search for and the constant maintenance of divine truth. By contrast, war spreads a vapor of deception and falsehood across the earth. It has well been said that "truth is war's first casualty." Modern militarism must feed itself upon warped concepts of other human beings and exaggerated interpretations of its own "moral" position.

Thus the cross becomes an honest, sincere, universal symbol of truth rising to challenge war's moral and intellectual smudge. Is not here the only real hope of peace? Treaties, pacts and conferences, have brought humanity nothing. But if everywhere men who love truth refused to forsake it, a real war to end war would break out over the world. It would be a war not of bloodshed, but a war of the spirit against the flesh, of the soul against corruption, of truth against falsehood.

And such upholding of truth is as badly needed in England as in Germany, in France as in Russia, in America as in Japan. The Christians of the world could end war if they faced the issues that make war with the same fearlessness as the men who move into the slaughter, willing to die if need be that truth might stand immune to propaganda.—CHARLES A. WELLS.

• • SAVED FROM THE STREETS OF SAN FRANCISCO



ABOVE: A fine, promising group of 18 out of 21 Chinese boys in the Chung Mei Home who last Easter were baptized on confession of faith into the membership of the First Baptist Church of Berkeley, Cal.



ABOVE: The Chung Mei Home in San Francisco as it looked in 1934 just before its property was taken over by the city through the usual condemnation proceedings in order to make way for the mammoth San Francisco-Oakland Bridge. Either a new home had to be provided or 60 boys had to be thrown into the streets



BETWEEN: The landscaping crew busy at work on the new property. When their labors were finished, the new home and environs appeared as in the picture to the right



ABOVE: The new, magnificent, spacious, well laid out property of the Chung Mei Home for Chinese boys in San Francisco and the surrounding area. The Home is now located on the outskirts of Berkeley, Cal. In this picturesque, interesting home mission project on the Pacific Coast more than 75 Chinese boys now find a home under the finest of Christian auspices

See article, "Saved from the Streets of San Francisco," by Coe Hayne on pages 464-466

MISSIONS

VOL. 31. NO. 8

OCTOBER, 1940



Who Dares Now to Criticize?



FTER two years of careful preparation the Federal Council of Churches has launched a National Christian Mission in a country-wide effort to aid the Christian churches in reaching the vast unchurched masses of America. (*See schedule of cities and dates on page 425 in September issue.*)

Who dares now to criticize the Federal Council? This program of evangelism is of such urgency as to warrant unanimous approval.

Such a challenge to the churches comes at a time when multitudes of men no longer have any clear conviction as to the moral and spiritual meaning of human existence. The contemporary American scene is characterized by universal fear, dark confusion, widespread worry and hysteria. Everywhere humanity today faces three alternatives: (1) collapse of its civilization; (2) acceptance of pagan philosophies of fascism or communism as desperate efforts to maintain it; or (3) revival of Christianity as the only living force that can save our world. With unspeakable sadness Mr. Walter Lippmann referred recently in his syndicated column to those who had lost their faith in God and had lost with it the belief that their lives had any significance or that it mattered what they did.

Here is the background for an evangelistic effort in America that previous revival efforts of the Christian church have lacked. To such people the National Christian Mission should bring new faith in God, and a fresh commitment to Christ's way of life and His gospel for the bewilderment and disillusionment of today. Its purpose is announced as follows:

The National Christian Mission humbly yet boldly appropriates the name of Christ. Its holy

cause centers in Christ. It knows no other Saviour, acknowledges no other Lord and Master. Amid the threat of world catastrophe and in the face of individual collapse, the revelation of God in Christ is the central key to the meaning of history and of personal and social struggle. The paramount purpose of the Mission is therefore so to present the gospel that men and women may be led to full discipleship to Jesus Christ as Saviour and Lord.

Of course this effort to evangelize America will be accorded plenty of polite acquiescence and complacent approval. Unfortunately it cannot succeed without active, enthusiastic co-operation. All churches in the areas of the scheduled cities must assume their share of support. They should hold intensive missions in their own communities after the week of meetings in the scheduled cities has been completed. Yet more than active cooperation will be required. There must emerge in American Christianity a new acceptance of evangelism as the primary task of the church *and of its members*. Dr. J. C. Carlile, writing some time ago in *The Baptist Times* of London, quoted the following from an article by Rev. W. E. Sangster,

Evangelism has passed from the church member to the preacher, and from the preacher to the travelling preacher, and from the travelling preacher to a special order of men (professional evangelists) who can be called in for ten days to do what the local church tacitly admits it cannot do.

Evangelism as the primary obligation of the individual Christian is still the essential condition for the success of any evangelistic effort. Upon it rests the extent to which a positive Christian faith and a vital Christian experience can be restored to American life.



The World Today



Current Events of Missionary Interest

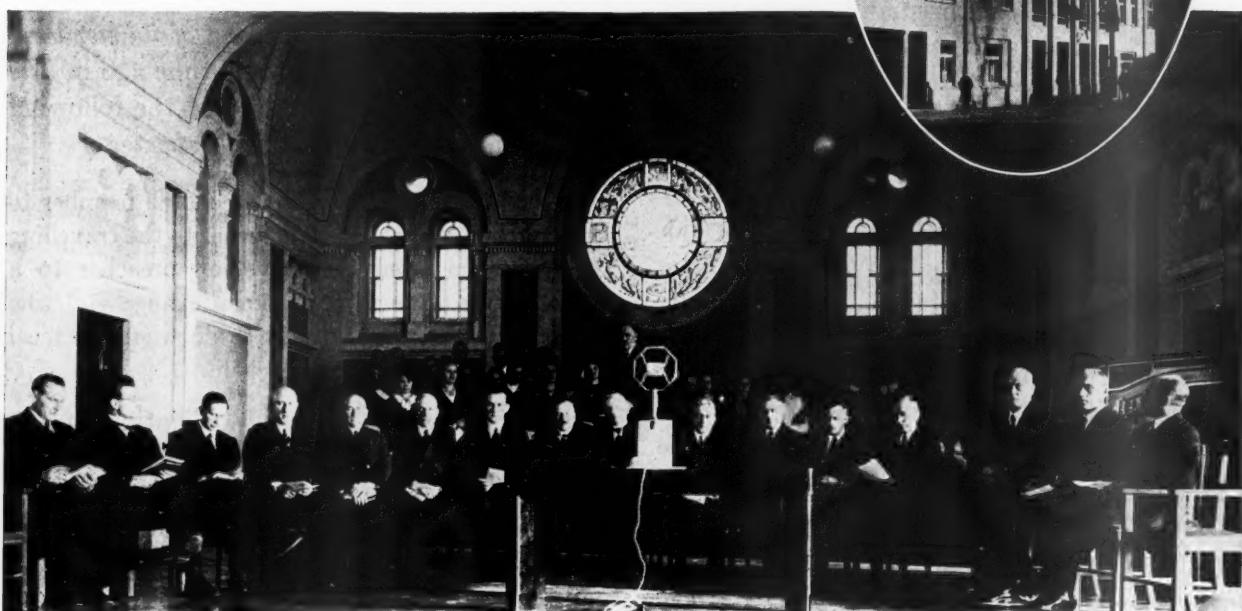
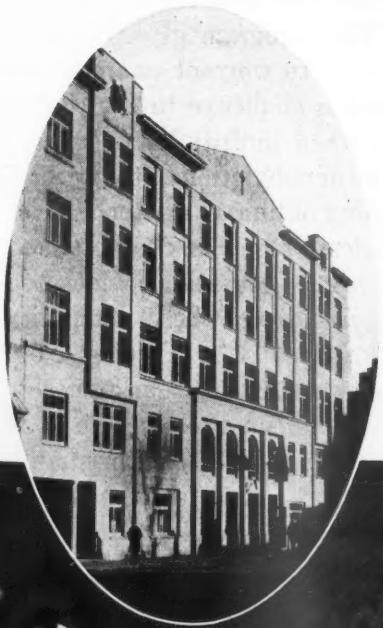
Is It Farewell to Freedom in the Baltic States?

THE withdrawal late in August of American diplomatic and consular representatives from Latvia, Estonia and Lithuania marks the final chapter in the incorporation of the Baltic republics into the vast political and economic system known as Soviet Russia. For 22 years, the three little countries existed as independent states, having declared their independence from Czarist Russia in 1918 on the basis of President Woodrow Wilson's principle of "self-determination." And now all three are again in the huge empire from which they separated after the first World War. Although popular elections determined the new status and gave the world the impression that re-union with Russia was voluntarily desired and democratically achieved, for multitudes of Letts, Estonians, and Lithuanians the elections must have been travesties on democracy and cleverly engineered plebiscites in which everybody voted as he was supposed to vote. *The New York Times* called the procedure, "Burglary in the Baltic," while a communist paper hailed it as "The Final Act of Baltic Liberation," on the ground that Chancellor Hitler's removal of all Germans from this area left Letts, Lithuanians and Estonians free of all foreign influence and domination and therefore in a position to determine their own destiny. Take your choice of interpretation.

Nevertheless, certain historical facts are yet to be explained. Soviet Russia acknowledged their independence in 1918, but the United States did not until 1922. (See *MISSIONS*, October, 1922, page 528.) Nobody seems to know the reason for the four years' delay. It has been alleged that it was due to a capitalistic hope that communism would not survive in Russia and a new empire would be constituted into which the three Baltic countries could again be absorbed. Diplomatic recognition of their independence would have made that difficult. It is one of the mysteries of diplomatic history.

Of chief interest to American Baptists is the status of religion. The three countries are now part of atheistic Russia. Will there be religious liberty, or will Russia's anti-religious campaign be prosecuted

New Baptist churchbuilding in Riga, Latvia. The photograph was taken in 1935. Latvia is now absorbed into Soviet Russia. What is to be the fate of the church and people?



with new vigor and aggressiveness? There is profound pathos in the message of the Bishop of the Lutheran Church in Estonia. In his appeal to his churches he said, "Ministers will refrain from making any statements in sermons or on other occasions which might give rise to misunderstandings among the people and cause difficulties in the peaceful development of our national life."

The three countries have a combined Baptist church membership of 19,963, enrolled in 170 churches whose leadership comes from two flourishing and well equipped theological seminaries. What is to be the fate of pastors, students, church members, Sunday schools, church and seminary property? For 20 years, since the historic London Conference of 1920, this area has been a major field of European cooperation of our Foreign Mission Society. Is this important Baltic segment of the Baptist movement in Europe now to be plunged into the oblivion of communistic atheism?

A Missionary-Minded Commissioner in the Philippine Islands

WHEN a new ambassador, diplomat, commissioner, or other political representative to a foreign land presents his credentials or makes his inaugural speech, he often gives expression to international platitudes and tries to say as much as he can without committing himself to anything significant. Not so was the first speech of Francis B. Sayre, new American High Commissioner to the Philippine Islands. He was formerly Assistant Secretary of State.

One of the most remarkable paragraphs of his inaugural address in Manila was featured on the front page of *The Christian Enterprise*, published by the Philippine Federation of Evangelical Churches. (It should surprise American Christians to know that there is a federation of churches in the Islands and that the Christians there support and subscribe to a well edited, interesting, influential religious periodical.) This is what Mr. Sayre said:

The time is past for mere churchgoing and singing of hymns. We must set out actually to build a society based upon the living principles of Christ. If our civilization cannot be brought to understand more clearly and to believe more strongly in the fundamental teachings of Jesus Christ, it cannot survive. Men must come to perceive the utter folly of trying to build a civilization on materialism and brute force, and realize that the enduring values that humanity will always crave, grow out of understanding and love and self-sacrifice. There is only one way to make people realize that. We must go back to the living Christ.

It should be mighty encouraging to American foreign mission agencies which have been bringing the gospel to the Filipino people since the close of the Spanish American War more than 40 years ago, to have the highest ranking government official in the Islands thus give support to what the missionaries in word and deed have been proclaiming. If in all lands public officials and political leaders were motivated by similar high principles and Christian realities, the world would not be in its present mess, and the prospect for world peace and justice would be far more hopeful.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

BEWARE OF ALL "ISMS," even "Americanism" when it is just a name covering something else.—*Philip Cummings*, in an address to the D.A.R.



WE ARE LIVING AT A TIME when all shams are being exposed. One of the shams now being torn away is that you and I are Christians and that our loudly advertised gadget-and-luxury civilization is Christianity.—*Rev. Elmore M. McKee*.



IT IS NONSENSE to say that we cannot here defend freedom if the old world falls.—*Herbert Hoover*.



TO THE LAWYER, evil is crime; to the physician it is disease; to the reformer it is vice; to the psychologist it is a complex; to those in religion it is sin. We

find sin everywhere except in ourselves and there we call it behaviorism.—*Rev. Joseph R. Sizoo*.



LOST LAND CAN BE RECOVERED in 10 or 20 or even 50 years; but lost honor cannot be regained.—*Premier Paul Teleki*, Budapest, Hungary. (NOTE—On September 1st Hungary recovered some of her lost land!—Ed.)



THE DISMEMBERMENT OF CHRISTENDOM is responsible for today's decay of Christian civilization.—*Monsignor Joseph F. Flannelly*.



WE SING ABOUT THE "GOD OF OUR FATHERS." We are always dating God, forgetting that He is alive today.—*Rev. Paul Scherer*.

Japanese airplanes have made even the remote interior sections of China unsafe

To read this narrative in full at a missionary meeting would make a good program feature



It's a Hard Road Through China in Time of War

After a long, difficult, tedious, dangerous journey, using various travel means—car, train, steamship, motorboat, airplane, junk and sedan chair—two missionaries and their two children are back in West China for another term of service



OUR arrival in Shanghai harbor gave us our first glimpse of Japan's policy for Asia. We passed hundreds of ships, gunboats, transports, freighters and junks flying either the Japanese flag or the flag of the puppet government. During our stay in Shanghai Dr. L. C. Hylbert took us for a drive through part of the Japanese occupied area. In some sections there was not a single building left standing. The streets with their piles of rubbish each side were the only indications of the homes

By CLARENCE G. VICHERT

and shops that used to exist in what was once prosperous China. One of the most pathetic sights in this area is the group of Jewish refugees who are endeavoring to earn a living in competition with Chinese and Japanese merchants. The almost complete domination of Shanghai by the Japanese has caused many foreigners to take a pessimistic view of an ultimate Chinese victory. The Japanese are so firmly entrenched that it seems almost inconceivable that they will ever be dislodged. Yet when we reached free China

we found the Chinese confident of pushing them into the sea.

THE INEVITABLE RED TAPE OF TRAVEL

One of the trials in traveling is the amount of red tape that has to be encountered. Although we had French visas for Indo-China we could not buy a steamer ticket for Haiphong until we got permission from the French consul in Shanghai. The French consul would not grant us permission until we showed him a receipt for the visa we had secured in Vancouver. This we happened to have but we did not have cholera and vaccination certificates although we had been inoculated and vaccinated before we left Canada. We had to have this done all over again and then got our permission to embark. But we were still held up because we had to get a shipping

NOTE.—Space limitations compel the omission of the first part of this narrative which covers the journey of Rev. and Mrs. Clarence G. Vichert and two children from the home of Mr. Vichert's parents in Rochester, N. Y., overland by rail to Van-

couver, B. C., and thence by Canadian steamship which, because of war conditions, zigzagged across the Pacific Ocean, omitted some stops in Japan, and after a stormy voyage, finally reached Shanghai where his narrative begins.—ED.

The entrance to Hongkong harbor was patrolled by two Japanese cruisers. They were sinking all Chinese junks that dared to cross the three-mile limit. In the harbor proper hundreds of junks were tied up. Their owners were without means of livelihood, for the Japanese had control of the sea coast.

permit for nine nailed boxes we had with us. To obtain this permit we had to fill out an application, get it signed by the Steamship Company and then have it passed by the customs house. It went through five hands in the customs house before being returned to us. After getting permission to embark, we still had to get the money for the trip. This was late Saturday morning, and the offices closed at noon. We phoned the American Express to give us a draft for \$1,200 Hongkong currency, rushed over to get it before closing time and were handed a draft for \$12. The cashier had misunderstood the telephone conversation. Happily he was able to correct the mistake in time.

Our trip down the coast was enlivened by the stories of the ship's captain and three of the passengers. The captain had been on the Hankow run during the revolution. On a number of occasions he had had Sun Yat-Sen, Borodin and others as his passengers. The three passengers had two characteristics in common. They were British, and they were temporarily penniless.

Hongkong had been heavily fortified. All ships entering the harbor have to go through a boom which can be closed on short notice. Big guns on both sides of the channel would make it very difficult for a hostile fleet to gain entrance. The spirit of resistance in Hongkong was in marked contrast to the attitude in Shanghai, where the residents feel they will have to evacuate if the Japanese press their claims.

FAMILY SEPARATION IN HONGKONG

Upon arrival in Hongkong we decided to have Mrs. Vichert and the children fly from Hongkong to West China, while I had to proceed to Indo-China with the baggage in order to travel overland.

Upon my arrival in Indo-China numerous new difficulties met me. My cholera and vaccination certificates were not in order. The railroad to Kunming had been washed out by heavy rains. The French government had put restrictions on the local currency. Since I could not go by rail to Kunming I had to take the only route left, a

truck road. Missionaries advised me to go to the border and endeavor to get a truck there. This meant that I had to convert my traveller's checks into local currency before leaving for the border as my truck had to be paid for in advance. The local banks were permitted to issue only 200 piastres to one person and since I needed about 800 I had to cash most of my checks in Chinese currency and then buy piastres on the street. After I secured the necessary amount for the trip I took lodging at a Chinese inn in the border town of Lang Son.

There are a few impressions of Indo-China that will linger with me long after most of my experiences have been forgotten. The colors of nature are so vivid. The rice fields are greener, the sunsets richer and the stars more brilliant than elsewhere. The Annamese still dream of the day when they will be independent with their own king. At present Hanoi and Haiphong are French colonies while Tonkin, along the border, is a French protectorate. It was only two or three years ago that the Annamese along the border revolted and wiped out a French garrison. The French in Indo-China are now in a very difficult position with the Annamese anxious to revolt and the Japanese bombing along the frontier. Just as in Shanghai I felt the most pathetic group to be the German-Jewish refugees, so in Indo-China I felt the keenest sympathy for the Germans who had been interned in a theatre in Hanoi. Many of them are opposed to Hitler and his régime and yet they must stay penned up until the end of the war.

DANGEROUS TRUCK TRAVEL BY NIGHT

The next two weeks were spent looking for a truck. Several officials offered to take me on their trucks and then changed their minds because they were afraid that the presence of a foreigner might cause them trouble. Finally a commercial trucking company agreed to take me and my baggage to Chungking. The company had eight trucks that were leaving for the north and my baggage was distributed among them. There were no regrets in leaving Indo-China. The weather had been very hot and the food poor. Furthermore not having a speaking knowledge of French or Annamese I had to carry on most of my conversations with myself.

A number of people had warned me about the road from Lang Son to Kweiyang and had advised me to wait until the railroad to Kunming was operating again. Since no one knew how long it would take to repair the railroad I decided to risk the motor road. After passing French customs we arrived at the Chinese customs station about dusk. We were held up until nearly midnight while our cargo was checked and duty paid. One of the customs men told me that between 200 and 300 trucks each night cleared here for the interior of China. After we had been through customs we drove on for an hour or two and then stopped until daybreak. We had to wait until dawn to find a place to conceal the trucks. Japanese planes patrol this road every day, machine gunning every moving thing. Therefore all cars and trucks have to be hidden before the planes appear.

The only hiding place we could find was a mountain path, well concealed but a long way from any food or water. We were just debating what we would do for our first meal when the first Japanese planes went over. One of our trucks had not caught up with us and it fell a victim to these raiders. It happened to be carrying oil. Since our trucks burned fuel oil rather than gasoline it did not catch fire when it was machine gunned. The driver escaped injury. After this experience we learned to expect the planes every morning. Occasionally Chinese planes would come over. They always caused us considerable anxiety because from a distance we could never be sure that they weren't Japanese.

This first day was the most difficult of the whole trip because we found no food until night and we had to wait from sunset until 3 A.M. to cross the Min River. I had fixed up a mattress on some boxes in the back of one of the trucks and during our numerous waits I caught up on sleep. This night by the side of the river I crawled out at midnight to see how much longer we would have to wait before being ferried across. As I came around the end of the truck I noticed a small camp fire with several of our drivers gathered around it. Since it was a cool night I started toward the fire, but before I had gone more than a few steps I heard a clear soprano voice start to sing in English "Nearer, My God, to Thee." Soon several voices joined in

in Chinese. Christian refugees from East China had remembered that the day just past had been Sunday and they wanted to sing a hymn as a token of their remembrance. All along the road we were constantly meeting groups of Christians from other parts of China. Their faith and devotion have been a strengthening influence in the weaker churches of the West.

Our first long stay was made at Nanning where the trucks were put into a garage for repairs. Since Nanning had had a number of air raids, we had to take the trucks out into the country during the day and then bring them back to the garage at night. One morning the driver of my truck picked out what he thought was an excellent place to hide. It was just outside of Nanning and under a big banyan tree. At noon the air raid warning sounded and we prepared to hide in the field near the truck. An officer stopped us and said, "You can't leave your truck there, it is too near the city. You must go out into the country." We told him that the air warning had already gone and it would be dangerous to move. He would not listen to us and finally we were compelled to drive out into the open country and hunt for a place to leave the truck. Every minute we expected to hear the crack of machine gun bullets. We finally found a place to hide. A short distance from it we came upon the wreckage of eight trucks that had been machine gunned and burned.

SAFE AND UNSAFE MOUNTAIN ROADS

The country around Nanning is similar to that pictured in our Wild West movies, with sandy, desolate, rolling hills, mountains in the distance, and along the road many queer volcanic rock formations. The nature of the country determined for us whether or not we should travel at night. When we got to Ta T'ang we were able to travel by day, since the country is very mountainous. Cars have nothing to fear from Japanese planes as long as the planes can not fly low enough to use their machine guns. But nearly every large town we passed had been bombed. We were in mountains all the way to Chungking.

The road was narrow and steep with many abrupt curves. Often the trucks could not nego-

tiate a curve till they had backed up and gradually worked around it. We felt fairly safe as long as we were climbing because the trucks went so slowly. But when we began to descend it was a different story. There was one driver in particular who felt the faster one went the sooner one would arrive at the bottom. He happened to be just ahead of us and one morning he lost control of his truck and smashed into the side of a cliff. We were right behind him and would have hit him if our driver had not been expecting something of this nature to happen. When we stopped to investigate the damage we found the driver and one passenger slightly cut by glass and the truck completely demolished. The cargo was scattered all over the road. Two of our trunks had been on this truck. They were battered but intact.

In all the large towns the inspection stations were a source of annoyance because they delayed us again and again for many minor reasons. In some places the local inspectors were no better than bandits for they held us up until the truck company paid whatever amount was demanded. In one place it was \$600, in another \$80 and in another \$30. It is no wonder that imported goods are worth their weight in gold by the time they arrive in West China. I had no trouble with our personal baggage and I have no complaint concerning the treatment accorded me. It was the truck company that suffered.

Kweichow Province proved to be even more mountainous. Very little of the land is under cultivation. The mountains are covered with brush and small trees. We passed many groups of tribespeople on their way to market. Their garments were elaborately embroidered with white and red thread. The Chinese regard these people as aborigines and I suppose the tribespeople look upon the Chinese as ruthless invaders. Most of the transportation in Kweichow is carried on by means of pack horses. We passed hundreds and hundreds of these animals, those going north loaded with cinnamon and those going south loaded with salt. The Society for the Prevention of Cruelty to Animals would be appalled at the condition of these horses. Many were in such dreadful condition that they were making their last trip. Following the Parsee custom of burial, they would be given to the vultures.

Our trucks were now having engine trouble and we were greatly relieved when we finally crawled into the city of Kweiyang, capital of Kweichow. Of all the bombed cities I had thus far seen, Kweiyang had suffered the most. The entire center section of the city is a mass of ruins. No rebuilding is allowed and therefore Kweiyang will have to remain as it is until the end of hostilities. The International Red Cross has its headquarters for Free China in this city. The members of this group very kindly took me in and outfitted me with warmer clothes. The temperature at Lang Son when I left was 96° F. and in Kweiyang it hovered around 50°.

THE WORLD MINISTRY OF THE RED CROSS

All supplies that are sent to the International Red Cross to be used in Free China are sent to Kweiyang and then distributed from there. This entails a tremendous amount of work. There are no people in China working harder and for longer hours than the members of the Red Cross in Kweiyang. The difficulties these people have to meet seem almost insurmountable. All of their supplies have to come through Indo-China and then by truck to Kweiyang. From the fact that of our fleet of eight trucks, only three got to Chungking intact, you can see what the Red Cross has to contend with in importing medicine and clothing.

We were delayed at Kweiyang a week for repairs. Then we started the final stage of our journey to Chungking, West China. This trip usually takes only two and a half days but it

took us six days. We were held up by custom inspectors and by motor trouble. The road was wider and in better condition than the road south of Kweiyang, but the mountains were higher and more rugged. When we crossed the border into Szechwan we noticed a distinct change in the scenery. The mountains became rolling hills and the vegetation became much richer. The grey rock of Kweichow was supplanted by the red soil characteristic of the plain around Chengtu. Clumps of bamboo and occasional palm trees, orange orchards and fields of vegetables showed we were leaving the rugged climate and terrain of Kweichow. Our trucks were again beginning to give us trouble and we were afraid that we might not make the last few miles into Chungking. One truck got to within 20 miles of the city and then refused to go any further. Another truck went into the ditch just five miles from the city. Fortunately for me the trucks carrying our things made the last stage safely. We arrived 20 days after leaving Indo-China. Mrs. Vichert and the children were in Chungking waiting for me.

CHINA IN TIME OF WAR

There are a few impressions of China at war that I would like to mention before continuing the record of our trip. One of the foreign workers in the Red Cross told me that the Chinese have learned how to take war in their stride, in much the same way as they have met famine, pestilence and floods and yet lived on. We found the Chinese in Kwangsi working on the railroad



The peaceful city of Chungking is no longer peaceful since it was heavily bombed by Japanese bombing planes. Here Mr. Vichert, arriving by truck, met his family who had come by plane

that is to connect Indo-China with Hankow. Yet part of the territory this road is to cover had already been taken by the Japanese. The Chinese are so confident of ultimate victory that they are working on motor roads and railroads that will eventually cross territory now occupied by Japanese.

Near Kweiyang we found several schools from North and East China in temporary exile. There were the Medical School of Yale in China, and departments of Peking Medical School. All are situated out in the country in inexpensive buildings of mud and plaster. There is no thought of putting up any permanent buildings. Students and teachers are looking forward to the day when they will return to their own campuses. Teachers were able to bring a good deal of equipment with them.

Business men and farmers are doing a thriving business because the migration from the East has brought considerable capital into the West and also the soldiers and officers of the army are spending freely. Even the merchants who have had their stores bombed have set up temporary quarters and continue to do business. The wealth that is here can be seen from the supplies of foreign goods, too expensive for us, that stock the shelves of stores in even the smaller towns. Chinese from East China, who have been accustomed to milk, butter, coffee and bread still demand these luxuries in the West.

The war has caused mining and agriculture to bring rich rewards to the Szechwanese. The river banks were being cultivated right down to the water's edge. Where the banks were too stony for cultivation men were washing for gold. There is much industrial activity to be seen near the river. Arsenals, factories, mills and power plants testify to the changed conditions in West China. A railroad is in the process of building between Chungking and Luchow. A new motor road to Kunming meets the railroad at Luchow. At Suifu is the terminus of the railroad from Kunming. All of this activity has meant a boom in wages and a shortage of raw material and labor. Our mission institutions with their limited budgets are finding it very difficult to meet the rise in the cost of living.

We decided to continue our journey by small boat. Day after day our trackers pulled our boat

past orange groves, fields of sugar cane, clumps of bamboo and red sandstone cliffs overgrown with varicolored shrubs. Even the bandits and rapids seemed to wish us well, for they allowed us to pass unharmed. Boats behind us and in front of us suffered disaster, but we went on our way unscathed. We did have a few exciting moments one morning when we told the children to play in the sand near the boat while the trackers were eating their breakfast. It turned out to be quicksand. Bruce was the first one to get stuck. He called to Gordon to help him and then Gordon discovered that he couldn't move. Mrs. Vichert and I went to their rescue, but we were soon as fast as the children. The sand followed its usual procedure and the more we struggled the deeper we sank. Not wishing to become fossils for future generations to view we called to our boatmen to rescue us. They left their rice somewhat reluctantly and after a discussion of ways and means finally pulled us out.

LAID WASTE AND WITHOUT INHABITANTS

Our most eventful night on the river was spent at Luchow. We had heard that this city had suffered more severely from bombing than any other place in West China. We were totally unprepared for the complete devastation that met us as we entered the city gate. In the bright moonlight the few fragments of walls left standing looked like tombstones in a cemetery for giants. What were once the main streets of a busy commercial port are now deserted pathways between piles of broken brick, tile and mortar. We did not meet more than six people in walking from one end of the city to the other. Some Old Testament prophecies of destruction came to our minds, as for example, Jeremiah, "the destroyer . . . is on his way, he is gone forth from his place to make thy land desolate and thy cities shall be laid waste, without an inhabitant."

At Suifu we found that the schools had been moved out to the country, due to the ever-present danger of air raids. The Suifu air field has been bombed several times, but so far the city has escaped. The church work is flourishing despite the exodus of students to the country. Both in Suifu and Kiating we found the Chinese enthusiastically supporting the local churches.

In Kiating the Wuhan University with its enrollment of over 1,000 has brought radical changes in the church situation. Congregations are made up largely of students. In addition to the services in Chinese there are services in English. A few years ago one of the chief worries of the Kiating church was the scarcity of young people. Now the older members are complaining because the young people run the church. The problem of town and gown has changed to that of church and gown.

The next part of our journey was to be made overland. When we sent for men to carry our loads and chairs, we were not able to obtain our full quota of men. This meant we had trouble all along the way. Some of our loads got left behind and some got ahead of us. We were not able to make the proper stages and one night we found our bedding and food loads missing. We did not catch up with them until the next day. On the afternoon of the fourth day we met Fred Smith, one of the Yaan staff, at a river crossing



The spacious reading room in the library of the West China Union University in Chengtu. Although bombs have fallen on Chengtu, and a year ago several fell on the campus and did damage to missionary residences, the university buildings are still intact and the university reports the greatest student enrolment in its history. This great institution is maintained jointly by Northern Baptists and several other denominations working in West China

In Kiating the area destroyed by air raids is larger than that of Luchow. Fires started by the bombing swept over the city so rapidly that hundreds of people were trapped. Buildings that had remained standing after the planes left, were soon smouldering ruins. Among the survivors of the bombing and the fire were several porcelain bath tubs. They were a striking exhibition, standing there in solitude waiting for bathers who would never come.

and then we knew Yaan was just around the corner.

THE END OF THE ROAD

We arrived in the city at dark, after four months of travel. We had travelled by car, train, steamer, ricksha, motor boat, plane, truck, junk, sedan chair and on foot. Once again we are all safe in our new home, looking forward to another term of missionary service.

FACTS AND FOLKS

How Japan's War in China is placing enormous burdens on mission hospitals in the war zones is indicated in the statistical report from the Hwa Mei Hospital in Ningpo, East China. In the absence on furlough of Dr. Harold Thomas, the report is furnished by Dr. L. C. Ting, Acting Superintendent. Last year in-patients totalled 2,303 as compared with 1,687 for the previous year, while outpatients totalled 89,083, an enormous increase from 25,729 for the previous year. Malaria took a heavy toll of life during the year. It was the worst malaria epidemic that Ningpo has ever known. In some districts literally whole populations were stricken with malarial fever and many died because of the shortage of quinine. With the port of Ningpo closed by the Japanese, all medical supplies have to be shipped overland from Shanghai. Sometimes a full month passes before supplies are delivered.



Rev. E. Caroll Condict of Burma, during the course of his evangelistic tours, continues to maintain his reputation as a tooth puller. By the end of last year his tooth extractions totalled 8,902, all without cost to the toothache sufferers. He began this unique dental ministry 15 years ago with three pairs of dental forceps given him by his father. During his third term of service he used a dozen pairs of forceps. Where grateful patients, for whom the extraction of an offending molar furnished immediate relief, offered him modest fees, these were accepted and used to pay for the printing of handbills in Burmese announcing Mr. Condict's free extractions.



The Mexican Baptist Convention of Southern California, which

News brevities reported from all over the world



Jeanne Bradbury, wife of Editor John W. Bradbury of "The Watchman-Examiner." See "What Will You Do With the Refugee?" page 500

includes 30 churches and about 2,000 members, at its recent annual meeting adopted unanimously a strong resolution of protest against President Roosevelt's appointment of a personal ambassador to the Pope and requested that he immediately reconsider this relationship "before dangerous precedents are established and the fundamental principle of the American separation of church and state be compromised." The convention also declared that Mexican Baptists, "due to our past environment made tragic by the union of church and state through the centuries, are unusually aware of the dangers involved in such a relationship." The resolution was forwarded to the President.



The influence of daily chapel services at the Mabie Memorial School in Yokohama, Japan, on the lives of students is evidenced by a tribute from Shinichi Shiina, a member of this year's graduating class. Writing in the school monthly

paper *The Kanto Olive*, he said, "The daily chapel services have led me into deeper thoughts about life and death. Through these periods of worship during the past five years I have come to believe in God, and that Christ is the Light of the World. For those who follow that Light there will be no fear nor despair."



Miss Jessie Dell Crawford, president of the Baptist Missionary Training School in Chicago, received her Ph.D. degree in Religious Education at Yale University in June, 1940. Miss Crawford prepared her thesis on the subject: "The Status of the Child in American Baptist Churches." The Board of Directors of the Training School, the Board of the Woman's American Baptist Home Mission Society, and a host of friends throughout the country will join in congratulations.



A recent news letter from Miss Florence A. Webster of Ningpo, China, includes this interesting tribute to the Christian character and fidelity of her Chinese cook. "A few weeks ago he was elected deacon in our church. Last Communion Sunday he officiated and he did so with dignity and ease. I never believed I would see the day when he would be a Christian deacon. He is living the Christian life with the same thoroughness that he puts into everything he undertakes. Nothing but the grace of God could so change a life."



The city of Shanghai is still the greatest student center in China. Three years ago at the beginning of the Japanese invasion, writes L. C. Hylbert, there were 42 institutions of higher learning in the city. Now there are 53 with 10,000 college students enrolled.

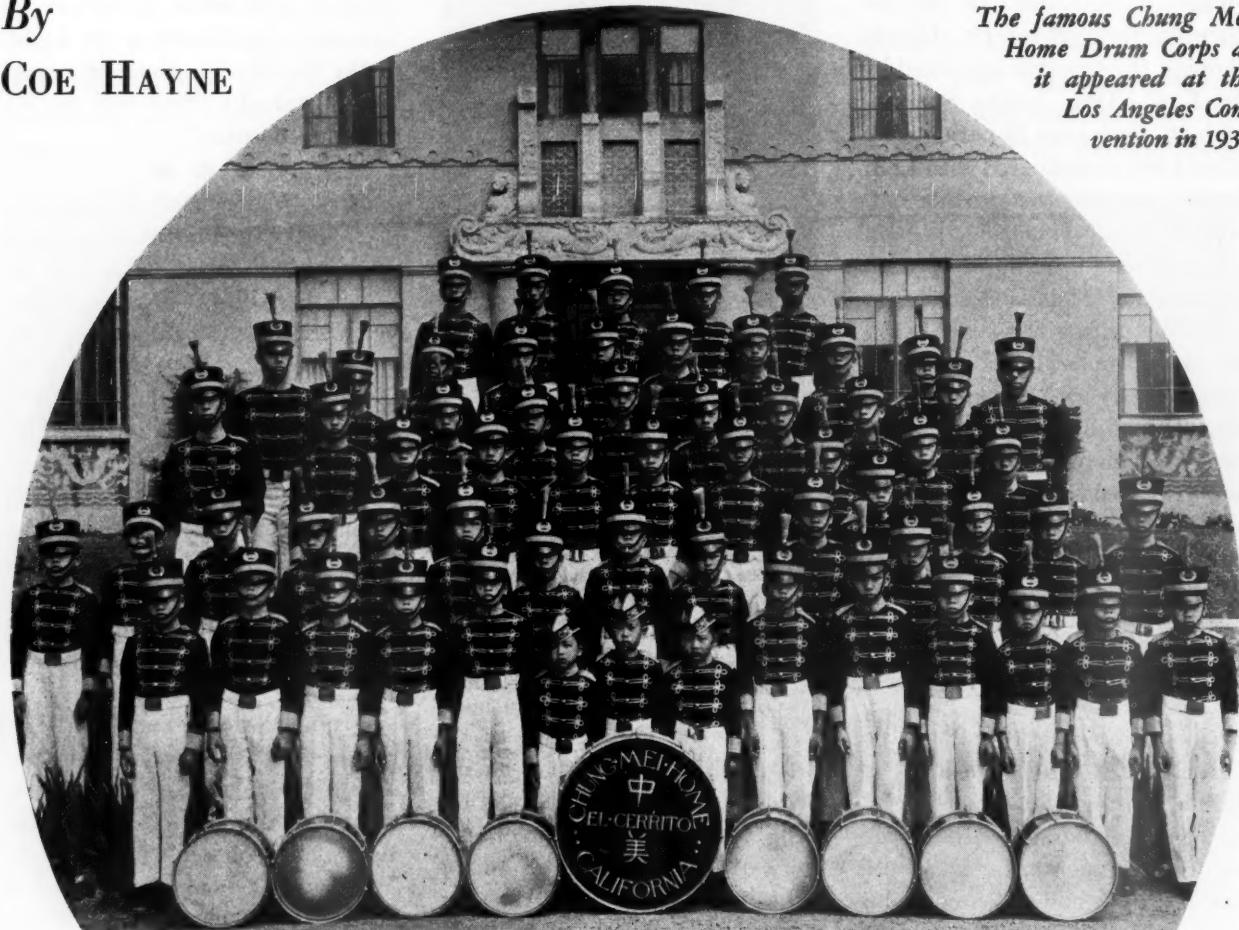
Saved from San Francisco Streets

The world's greatest bridge brought a grave emergency to an important Baptist home mission project on the Pacific Coast

By

COE HAYNE

The famous Chung Mei Home Drum Corps as it appeared at the Los Angeles Convention in 1939



SIX years ago an article appeared in this magazine entitled "Will These Chinese Boys Be Thrown into the Street?" (See *Missions*, April, 1934, pages 222-228.) The Chung Mei Home in Berkeley, Cal., was facing a crisis. Because of the construction of the San Francisco Bay Bridge, the institution that had been home to many Chinese boys, was compelled to abandon its old location, and it had no other place to go. Fortunately help came in time from

Baptists and other friends, both American and Chinese. Enough money was raised to provide a new home.

The many friends who made possible the physical changes in Chung Mei will welcome the news that the beautiful environment of the new Chung Mei Home in El Cerrito, has not dimmed the spiritual elements that have made Chung Mei a genuinely Christian home.

Every morning a brief worship service is held in the home. Every Sunday morning by truck and by bus the boys are carried to the Sunday school of the First Baptist Church of Berkeley. An inspirational vesper service is held in the home every Sunday evening. Baptisms average above 12 each year. Last Easter Sunday 21

Chinese boys who live in the home, made such public confession of faith.

Chung Mei boys not only have a part in the religious life of their community; they have also achieved splendid records in scholarship in the Berkeley public schools—grammar, junior high and high school. Several have distinguished themselves as athletes. During four out of the last five years the Chung Mei football team



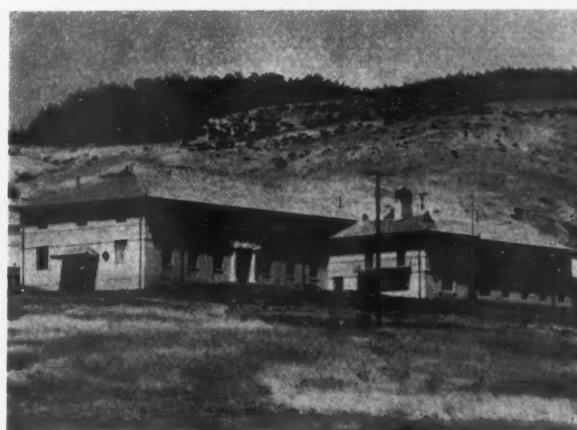
Who knows but that this energetic Chung Mei Home lad will some day be America's champion high jumper

came through the season undefeated. After leaving the home many of the boys obtain school jobs and continue their education in high school or college. At the present time nearly 25 are in high school and seven are in college.

Several Chung Mei boys are in active Christian service. Edward H. Tong is associate director in the Chinese Christian Center at Fresno. George Chan is part-time worker in the Chinese Christian Center at Sacramento. Raymond Wong is leader in the young people's group of the Oakland Chinese Methodist Church. Herbert Wu and Jack Wong are active workers in the young people's group of the Chinese Presbyterian Church at Oakland. Henry Chan is an active worker in the Chinese Congregational Church at Berkeley. Roy Wong is president of the Christian Endeavor Society of the American Presbyterian Church at Monterey.

The boys are serving also in other useful capacities. Harold Cheung is assistant manager of a Chinese merchandising establishment in Los Angeles. Jack Young is assistant manager of the Chinese Telephone Exchange at San Francisco. Willie Gee is assistant to the laboratory technician in the Mt. Zion Hospital at San Francisco. Wilfred Jue is chief shipping clerk of the Pacific Importing Co. at San Francisco. Herbert Wu, who as a youngster in Chung Mei learned about boys' camps, last year conducted a camp for a large group of Chinese high school and college boys employed on fruit ranches. His camp was run according to Christian standards. Charles Loh Wong holds a commission as first lieutenant, U. S. Army Reserve Air Force. Edwin Law is with the Chinese Aviation Corps at Chungking, China.

Memories of forest-covered uplands, wood-cutting and an immense woodyard that yielded a little more than \$5,500 are held by some of the older boys who helped to pay for the land at El Cerrito on which the Chung Mei Home is now located. The woodyard passed out of existence when the boys moved into their new home. In view of the large, undeveloped grounds, ungraded and unplanted, Superintendent Charles R. Shepherd felt that there was work of another kind available for the boys for many years. Time and energy that were expended in the woodyard have been put into landscaping. How effectively the garden squad has been employed may be ascertained by comparing two pictures of the home that appear in this issue. (See page 452.)



The new property of the Chung Mei Home as it appeared upon completion and before the landscaping crew got busy, as pictured on page 452

At the mammoth parade in Oakland, celebrating the 1940 opening of the Exposition on Treasure Island, the Chung Mei Cadets, Drum Corps and Color Party formed a division of the China War Relief Association entry. They were awarded first place among the uniformed marching units. On Sunday afternoon, June 2, 1940, the Chung Mei boys presented a sacred musical program at the Temple of Religion on Treasure Island, after which they enjoyed several hours of "seeing the Fair."

All who attended the final Sunday evening session of the Northern Baptist Convention at Los Angeles in June, 1939, will not forget the stirring appeal the boys of Chung Mei made while Dr. Charles R. Shepherd, superintendent of the home, spoke to the thousands who filled the great auditorium.

Several years ago a boy came to Chung Mei and after a short stay went away. While Milton Tom's name does not appear in the roster of



Charles R. Shepherd, capable and efficient Chung Mei Home Director

Chung Mei boys who have distinguished themselves in professional business or Christian service, his influence, nevertheless, abides at the school. His kindly, Christian behavior, helpful under all conditions while a member of the Chung Mei family, won the love and respect of the boys from the youngest of them to those on the eve of self-support and about to leave the home. Each year in May a group of the boys who knew Milton Tom visit his grave and place on it a floral tribute to the memory of his short

but beautiful life, which continues to be an inspiration at Chung Mei.

An interesting and inspiring day in the Chung Mei Home is known as "Carry On Day," which occurs twice every year. This is an occasion



The victorious Chung Mei Home Football Team

when for an entire day the boys conduct the affairs of the home. The fourth semi-annual Carry On Day was held on June 25th. Excerpts from a joint report give an excellent idea of what the day meant.

Not only did we enjoy ourselves, says their report, but we also gathered the meaning of the spirit behind it. . . . This is a marvellous way in which to impress upon the Chung Mei boys the importance of carrying on, and to disclose to their minds a way in which characters may approach a greater degree of nobility. . . . The success of the day, however, required more than the correct attitude of the acting staff. It required seriousness of behavior and loyal cooperation on the part of the boys; and this we had.

The way in which these boys took hold and carried on throughout the day was indeed inspiring to the members of the regular staff.

What Dr. Shepherd said in MISSIONS six years ago is worthy of repetition here.

The home life is Christian. Ever before the boys is kept and emphasized the great spiritual purpose of the home, the promotion of habits of reverence, obedience, discipline, courtesy, self-respect, and all that tends toward true Christian manliness. Every year some of these boys definitely decide to become followers of Jesus Christ whose way of life they have come to know and understand at Chung Mei.

All of which proves that the Chung Mei Home is worthy of the support of American Baptists.

MISSIONS •

The Black Peddler of Cuba

By WILBUR LARSON



*Felipe Chibas,
known as the
black peddler
missionary of
Cuneira, Cuba*

On horseback and along isolated jungle trails, the missionary, accompanied by a black peddler evangelist, ventures into remote sections of Cuba that are never visited by the usual tourist, and sees how sturdy foundation work is being done here for the spread of the gospel and the building of a Christian community

LAST winter's issue of the January reading book, called THE SPECTRUM, published a story about a peddler missionary in Cuba. Recently I made a tour into that part of Cuba where this black peddler lives. Starting from Cristo early one morning, Dr. Routledge and I arrived some hours later at the village of Cuneira where the black-skinned missionary met us. Without question he is black, and blessed with a great, splendid physique. But the most apparent quality is not his color or size, but his friendly, courteous, Christian spirit. For more than a mile we walked with this man to his little village of Tiguabos. There we met his wife and little daughter. Here also was Pastor Luis Molina, of the Guantanamo church, who comes out for baptisms, communion services, and marriages. Felipe Chibas, the peddler, is working hard at his studies to meet the requirements for ordination. Also at Tiguabos was Colporter Juan

Carmona, of the American Baptist Publication Society, a fine spirited and jovial man who has accompanied us on many evangelistic tours.

Shortly after we arrived in Tiguabos we went to the river below the village where a man and a young woman were baptized. It was thrilling to hear the words of counsel and explanation given by Pastor Molina, to hear the confession and testimony of the candidates, and to see them follow their Master in the rite of baptism. Looking on were a group of villagers. Some perhaps had no idea of what was happening. Others must have been deeply stirred to see their neighbors take this step.

We then returned to the home of the pastor, a little house which was bought by the Guantanamo church, largely through the efforts of Miss Elizabeth Allport, faithful and efficient missionary of the Woman's Board. The only chapel in the village is a front room of this house, and here the people meet for worship. On this morning the little group of baptized persons in the village organized themselves into a church. They called their church "Bethlehem." Every one of its members is the direct result of the evangelistic work of the black peddler missionary. He was most proud of his brother, the only one of his own family whom he has thus far been able to persuade to become a Christian. The business meeting was conducted by Pastor Molina. Everything was done "decently and in order."

Lunch was then served in bountiful fashion by the peddler's wife. Then, after a brief rest, we walked back to the station from where we drove the little "gas car," as it is called, to Manantial.

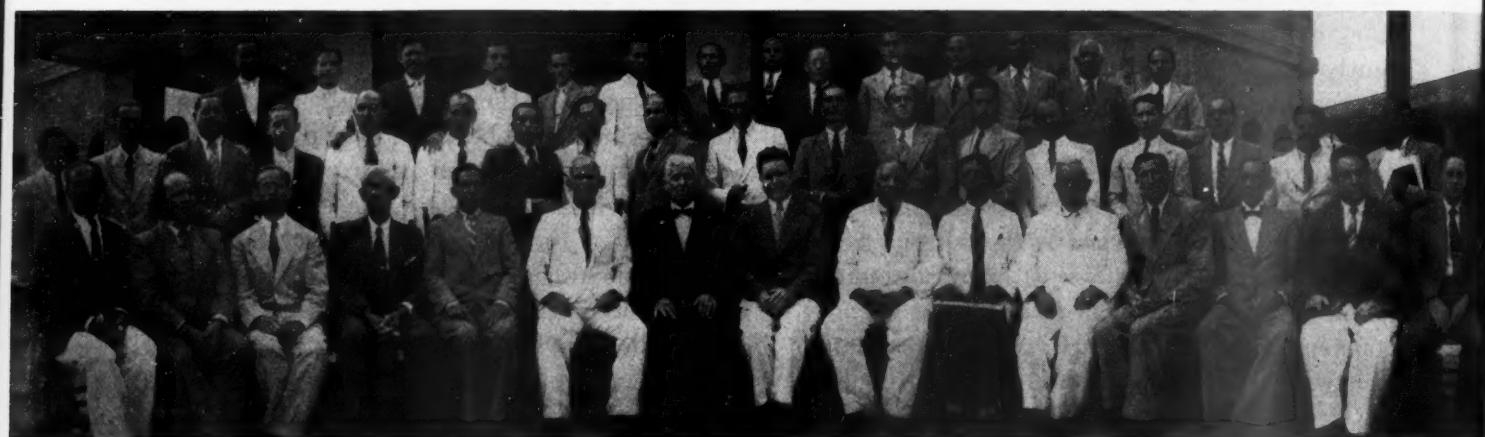
Rev. and Mrs. Wilbur Larson, formerly of Pullman, Washington



Missionaries in Cuba under the Home Mission Society since October, 1939

Here there were horses, and the five of us started off—Chibas, Molina, Carmona, Routledge, and myself. In the middle of the afternoon, when we arrived at "La Caridad," the people came out to meet us, singing hymns as they came. When the missionary first came to this place he found seven believers and one baptized person. Now, after three years, there are 50 believers, and 32 baptized persons. Two were baptized that afternoon in a beautiful pool in a little stream shaded by the heavy tropical foliage. After the baptismal service there was a meeting for the purpose of also organizing a church here. This one was called "Sinai." As yet there is no chapel or church edifice in that place.

sugarcane railway. Soon a car appeared, which took us to La Lima, the end of the line. This time we were accompanied by the peddler's wife and daughter, and by the young woman who had been baptized the day before. It was quite a sight to see this big man in the saddle with his tiny daughter perched on a pillow before him. I managed to get a better horse and a better saddle than I had had the day before, so fared some better. So we went on, fording little rivers, meeting ox teams and mule trains, winding our way through country most of which was planted to coffee. It was very hilly, and the final descent was steep, slippery, and muddy. When we reached Dajao, a little community in the valley,



A conference of Baptist pastors in Cuba. In the front row center are seated Missionary Robert Routledge and Secretaries Charles S. Detweiler and John W. Thomas. At the extreme right in the second row stands the black peddler, Felipe Chibas, his dark face barely distinguishable against the trunk of the palm tree

Then we partook of the meal which had been prepared. All afternoon one of the servants had been busy turning a pig on a spit over a fire, and by evening this, with rice and chicken, made a delicious feast. Rice with chicken, and roast pig, are the two indispensables for any feast in Cuba. In the dusk, we resumed our journey, and soon there was no light but starlight. Twilight is very short in the tropics. We had to trust our horses, and they did not fail us. We had no mishap. Back at Manantial we waited only a few minutes for the gas car, and soon were back in the house of the peddler, where we passed the night. Having done no horseback riding for several years, the three hours in the saddle left their mark on me in many sore muscles.

Early the next morning, after a cup of coffee, we set out again, this time heading for a little

the people came out to meet us. They also were singing, while the boys and girls were waving palm branches. After this welcome we were led to a table set for breakfast, and we did justice to it.

The owner of this part of the country is a Cuban. Most of the workers on the plantation are Haitians. After breakfast we went over to the chapel, and found it full of earnest people in a prayer meeting, many of them kneeling on the earthen floor. We were escorted to the little platform in front, and the local leader introduced us in felicitous words of welcome. Again we went to a river for a baptismal service where 19 were baptized. One of these was the mother and another the uncle of the plantation owner, who himself had been baptized only a short time before. It was inspiring to see the people

coming through the woods, singing hymns as they came. An incongruous note was lent by a vendor of lottery tickets who made his way among the onlookers, in the hopes of selling some of his tickets. I do not think he made many sales.

We went back to the chapel again for the communion service. About 80 took part, about one-fourth of them for the first time. Nearly 80 more were crowded into every available spot in the little chapel. The chapel had been decorated in a remarkable way. At the door were green palm branches, woven into interesting patterns. Flowers covered the pulpit. Colored paper had been cut out and hung overhead. All this, with the colorful headdresses of the women, made a most cheerful sight.

Just before the Lord's Supper there was a marriage ceremony for four couples. This brought very sharply to mind the great problem of marriage in Cuba. Many couples are never married at all. They simply live together. Some are as devoted and faithful as those legally married, and maintain their families on a good level. Nevertheless, such loose ties lead inevitably to loose moral conditions. Technically it is not difficult or expensive to get married in Cuba. Often the judge, however, will cause delays, in the hope of collecting a larger fee. Many simply do not bother about a ceremony, especially the Negroes. I do not know what requirements, if any, the Roman Catholic Church makes of such people. But they must be legally married before they can be baptized into a Baptist church. Although all marrying is done by the civil authorities, most of these people want a Christian ceremony as well, which evidences their devotion to the church. So it was that these four couples who were married were well along in life. Some had probably been living together for many years. Now, in order to join the church, they had been legally married, and wanted this added ceremony as a kind of testimony. I do not know how the influence of the evangelical church could be more strategically and powerfully exercised than in this insistence on the raising of the standards of family life.

After this service we mounted again for a short ride to the house of the plantation owner. He had invited us to take the noonday meal at

his house. We arrived to find a banquet prepared, a tremendous quantity of the best that could be found. Guests sat down and ate as much as they could, and then made way for others. The gracious lady of the house stood at the great bowls, serving generously. One old gentleman was fairly adept at eating with his knife, but once in a while would have a mishap. But this troubled him not at all, and was a real opportunity for his dog, who waited under the table for just such an incident. A wonderful spirit of good fellowship prevailed. Following the meal we went to a site a short distance from the house, where the owner had given land for the erection of a chapel. Dr. Routledge planted two trees as a symbol of the hopes for the growth of the church.

Then we started back again, up and down those steep hills. All morning Juan Carmona had been boasting of his good horse, but Pastor Molina had not fared so well. As we started back, Pastor Molina quietly took the good horse and started off, leaving Carmona to find what he could in the way of a mount. He managed, but his protests were loud and numerous during the return, and added much to the amusement of the others. On one of the steepest descents one of my stirrups broke, but after hasty repairs I was able to continue to La Lima, where we took the little cane car back to Cuneira, and then the gas car for home.

There are, of course, many churches in the towns and the cities of eastern Cuba. Nearly every week I visit at least one, and sometimes three or four, and there is our fine school here at Cristo, where 200 boys and girls are securing an education in Christian surroundings. All of this is interesting. But on this trip with the black peddler missionary I saw something quite different, and it impressed me. It was a type of frontier missionary work which was really thrilling. There was nothing superficial or shallow, but rather a glad, joyous, and earnest acceptance of the gospel. Every candidate had been carefully examined before he was allowed to be baptized. No one was baptized who did not offer satisfactory proof that he was really ready.

This is the kind of sturdy foundation work in Cuba on which strong churches will be built in the future.

Finding God In a Godless Place

An inside view of student life at a state university

It is hard to imagine a greater opportunity for Christian work than can be found on the campus of a state university. Because it is a tax-supported institution it must leave religion out of its curriculum as well as its officially sponsored activities

By GEORGE L. COLLINS

IT IS difficult to imagine a greater opportunity for Christian work than exists on a campus like the University of Wisconsin at Madison. Here one finds 11,000 students from all the states of the Union as well as from many foreign countries.

Of this number, 1,000 are graduate students, many of whom are preparing to teach in high schools and colleges. Baptist students total 360, which when compared with the Congregationalists who here have 1,000 students, or the Methodists who have 1,200, shows that American Baptists are not yet sufficiently alert to the importance of higher education. And yet this total of 360 Baptist students is larger than

the number in many of our Baptist colleges. In thus seeking to minister to the 360 Baptist



UPPER RIGHT: *Byron and Kay Johnson, former president and vice-president of the Wayland Club. They became engaged while students and are now married*

BELOW: *The Milwaukee Student Deputation that visited 10 churches*





Four races—brown, yellow, black, white—represented by a Negro, a Chinese, an East Indian, and the white man who is tall Mr. Collins himself, popularly known as "Shorty"

students at this big University, the Wayland Club holds a high place. Named after the Baptist educator, Francis Wayland, it carries on a number of activities by and for Baptist students. When a Baptist student comes to the University of Wisconsin, he is first of all invited to a party for new students. Then he is called upon by a team of students who invite him to the Wayland Club and other church activities. He will discover a Sunday morning Bible class for students. He will be made welcome at the morning service by a church that is more and more concerned to be an adequate church home for youth away from home. And on Sunday evening he will find a group of from 75 to 100 young people sitting down to a 10¢ supper, singing songs around the tables, witnessing a

dramatic presentation, and then sharing in a service of worship and inspiration. At such a service he will hear topics discussed such as "A Faith for Modern Youth," "The Significance of the Cross Today," "The Christian Attitude on the Liquor Question," and "Creative Recreation."

Like many others, this student may be going through college on a limited budget. He may therefore call on the University pastor to inquire about the prospects for a job. He may ask how to join the First Baptist Credit Union, a legally constituted cooperative bank, so that he may arrange a short time loan. In many cases he inquires about joining the Wayland Cooperative Eating Club where 40 students secure 12 meals a week (two daily except Sunday) at a cost of \$2.50 plus three hours of labor. Too often he is informed that he (or she) cannot enter this club because all of the places have already been allocated, and there is no more space in the Student House in which to put more folding tables. Then some students say, "But I don't see how I can stay in college unless I can get in the Eat Co-op."

If he is interested in sharing his Christian convictions with others and can express himself effectively in public he may be invited to prepare a brief message on "What Christianity Means to Me," or "Victory Over Temptation," or "Growth in the Christian Life," and go with a deputation team to speak in some distant or adjacent town. Some 40 young people a year speak in 20 or more localities on the meaning of their Christian faith. And then sometimes a



Dinner at one of the student retreats. There is no race segregation here. The food seems to be good, abundant, and the appetites likewise

student says, "Through this deputation work, it has become clear to me that I want to go into full-time Christian service." Such work always means growth in the Christian life as young people borrow scores of books to prepare themselves more adequately for this service and then seek to express and live forth their convictions. Some of the books borrowed most frequently are, "*Living Creatively* by KIRBY PAGE, *Religious Living* by GEORGIA HARKNESS, *Facing the Crisis* by SHERWOOD EDDY, *Jesus* by LYMAN and *College and Life* by BENNETT.

This student may be invited to a unique experience—that of being a host at a supper in honor of Chinese students. There he eats all-Chinese food for perhaps the first time, meets some of the most charming young people he has ever seen, and hears Chinese music and entertainment. Or he may assist in a reception for the Negro students of the campus, and then admit, "I never knew there were colored folks like these."

Some people have called the state university a godless place. It is true that religion is not taught in the curriculum; but that does not mean that young people there are not offering themselves for Kingdom service. At a recent supper meeting arranged for Baptists students who are seriously considering or have already decided on Christian service, 18 were present. One young man is studying medicine in preparation for foreign missionary duty. Two girls are preparing for Girls' Reserve work in the Y.W.C.A. One young man told how the opposition he met in his fraternity to his plan of going into the ministry had only strengthened his determination. Another student came to college calling himself an atheist. He had grown up in the Roman Catholic Church, but had drifted away from it into a position of opposition to all organized religion. Little by little he became active in our Baptist student group, was later baptized and finally went to the theological seminary to study for the ministry.

Sometimes it is said that the practice of the presence of God is being lost today. There is much evidence on the other side of that proposition as far as students are concerned. Not long ago a group called "The Twelve" was organized. It was to be composed of 12 students who would

undertake to meet without fail every Thursday morning at 7:15 for prayer and meditation. Only those were accepted into membership who would come regularly. The original "Twelve" was soon filled. Then a second "Twelve" was set up for Tuesday morning. Now the third "Twelve" meeting on Wednesday morning is just completing its membership. One girl said, "I get more out of the 'Twelve' than from any other part of our Wayland Club work." Who says that modern youth does not pray? Perhaps the hustle and confusion and turmoil of this day is driving young people to discover and utilize the eternal resources of power.

Someone has said that one must run rapidly if only to keep in the same place today. That is surely true of the work of the university pastor.



A Baptist Eating Cooperative at the University of Wisconsin, popularly known as an "Eat Co-op." Race segregation is likewise unknown here, as is evident from a glance at its personnel

In private interviews and before groups, for example, one is asked to deliver himself on some exceedingly puzzling questions. One month ago, we instituted a weekly session called the "Question Box." Questions could be put into a box in the student house. Some that have emerged so far are as follows:

How can you believe in a God of love with the world in such a mess?

Can a Christian attend the Military Ball?

If the United States goes to war, will the churches do as they did last time and support the war?

What can be done to get a square deal for Negroes on this campus?

Can a Christian ever go to war?
Does being a Christian mean mainly getting ready
for the next world?

If it is intellectually and spiritually strenuous to be a university pastor, it is equally true that it is a most rewarding existence. There is the former Chinese student, now head of the de-



George L. Collins in a personal conference with a Chinese student

partment of economics in a West China University, who wrote me under date of Feb. 12, 1940, "I am waiting for you to come to China any time and see whether in spirit at least I am a real Christian or not. My wife likes very much the present Mrs. Collins gave her, and for that, she here encloses one of her beautiful wedding gown photos for Mrs. Collins."

A girl wrote, "Thank you for lending me these interesting accounts [about our Baptist representative in Mandalay]. I'd so like and want to do something to bring a spark of God's Kingdom to earth, but I feel very, very inadequate to cope with any problems of the many besieging us."

Another girl wrote, "I enjoyed so much reading *Religious Living* and *Recovery of Ideals*. I believe I got a little closer to God than I ever had before. I realized too, more than ever before,

that all things were possible if we asked God in a sincere way for what we want, and had the faith to believe that He would answer our prayer."

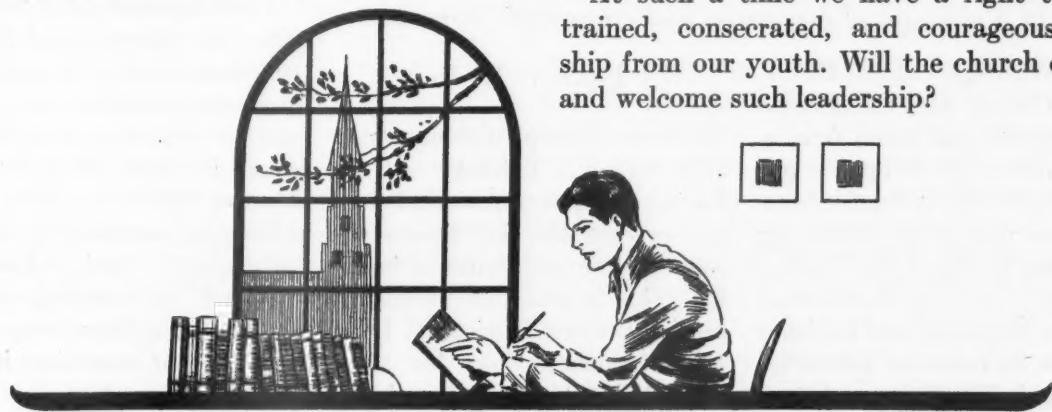
A young man wrote: "Here I am down here in the big city trying to make a living. The Wayland Club meant much to me when I was at the University—as a source of leadership, religious devotion, comradeship, and the rounding out of a character that otherwise might have been narrowly limited. We appreciate things better when we are denied them. And how I will miss the Wayland Club's singing. Some of its songs I never heard until I went to the Wayland Club. To me they symbolize very much certain ideals and thoughts that I have."

Against that background and in concluding this brief survey of student pastor activities on this university campus, it might be well to summarize briefly the objectives of such ministry. I formulate them as follows:

1. To lead students to a vital faith in Jesus Christ as Lord and Savior.
2. To relate them actively to the church.
3. To challenge them to choose their life work on the basis of service to God and man rather than personal profit.
4. To train them for Christian leadership.
5. To create a vigorous Christian fellowship of youth.
6. To hold forth the Kingdom of God as the supreme loyalty in life.

These are perilous days for organized society and for individuals. The gospel of Christ is meeting an opposition such as it has not seen since the days of the Caesars. The Christian church is being tested to see whether it will put first the gospel of Christ or whether it will seek first its safety as an institution.

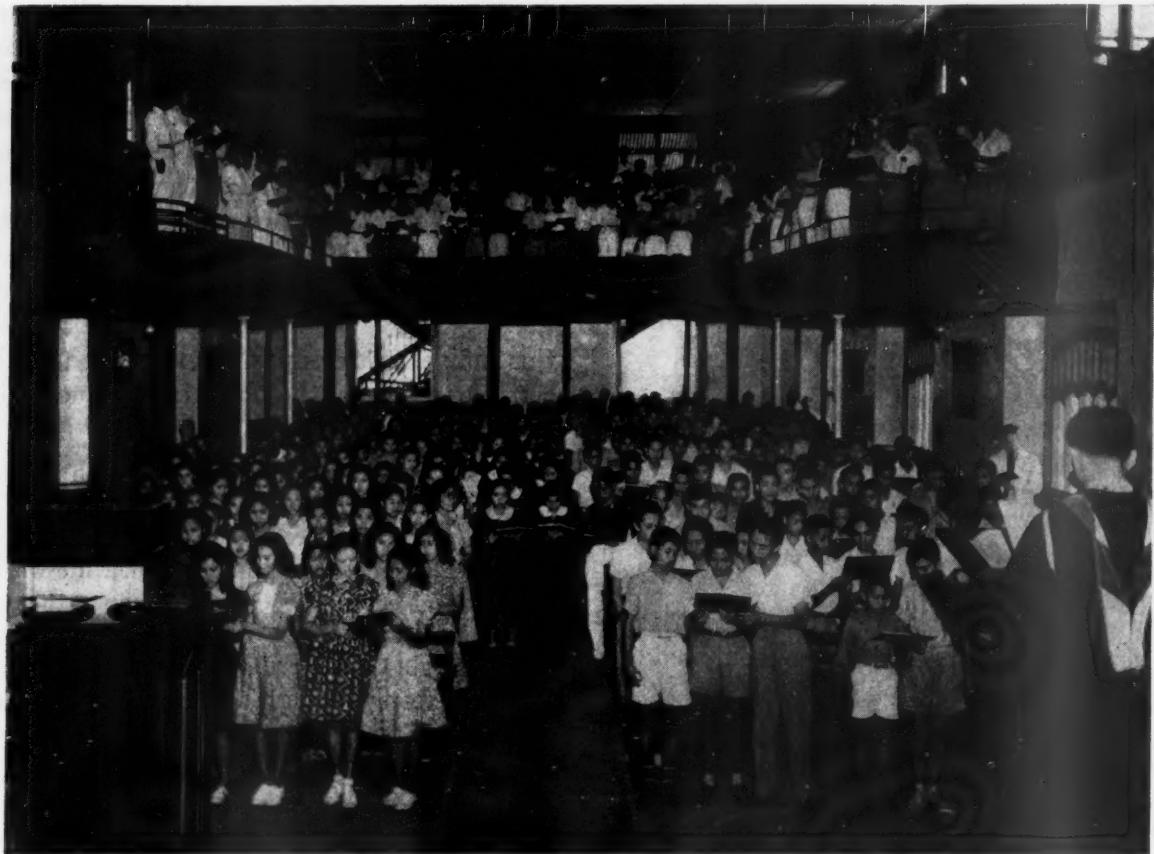
At such a time we have a right to expect trained, consecrated, and courageous leadership from our youth. Will the church cultivate and welcome such leadership?



N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST
from Letters and Reports of
FIELD CORRESPONDENTS



Daily chapel service in the Central Philippine College at Iloilo. Where can one find a greater opportunity for bringing a Christian impact upon the future leadership in the Philippine Islands?

Higher Quantity and Finer Quality

In material equipment, in student enrolment and quality, and in church attendance and interest, Central Philippine College moves forward in a program of expansion and evangelistic opportunity

TWO years ago Central Philippine College, with full government approval, advanced from a mere Junior College into a full standard four-year college.

Last year a department of music and courses leading to the degrees of Bachelor of Arts, Bachelor of Science in Education and Bachelor of Science in Religious Education were added. The College also ef-

By FRANCIS H. ROSE

fected more completely the merger of its School of Theology with the Baptist Missionary Training School and erected the fine three-story Anna V. Johnson Memorial building. This is now our theological center. The new missionary, Dean Fred Chambers, has his office there. The Theological and the

Training School Libraries have been combined. Many of the combined men and women's theology classes are now conducted there.

From increased local income and gifts the college chapel has been transformed into a place of dignity and beauty, conducive to reverence and the spirit of worship. By a generous gift from Mrs. Laura Lee Munger in memory of her mother, a beautiful combination altar and communion table has been installed. A beautiful cathedral chandelier has been hung over the chancel. The sanctuary has been enlarged to seat 800. (See picture.)

On the campus three old bamboo buildings have been torn down and a good frame building has been erected to house all of the chemistry needs. This was covered by funds secured locally. A new neat little frame building houses the college paper, *The Central Echo*, and the journalism classes. Much new furniture has been installed as result of increasing revenues from tuition fees as the school has grown.

Four years ago there was a grand total of 260 students. Last year total enrolment was 653, which included collegiate night classes and last summer's session of 64 students. This year's summer session jumps to an enrolment of 166. Both night school and summer sessions are ventures, and were started with some misgivings. So far they have netted a profit of nearly 2,000 pesos. The best feature is that 90% of night and summer session students are government teachers or officials, whom we have an excellent chance to influence, and who, in turn, are in unique positions to influence others. Each week we have Sunday vesper services with inspirational talks by the best Christian leaders we can secure.

The increased student body has helped the student church, in attendance and quality of members. The general attendance, entirely voluntary, is 10 per cent higher than last year, which is better than our increase in resident student body. Filipino faculty attendance has increased 60%, whereas our total faculty is only 25% larger than last year. Prayer meeting attendance is best of all. Nearly everybody is present.

Last year we received into the church by baptism as many new student members as usual, a much larger percentage of them being upper classmen than heretofore. We are convinced that our expansion program has in no way jeopardized our evangelistic impact.



The annual conference of Baptist missionaries in Burma. Staff depletions in recent years have brought about a drastic reduction in personnel in this oldest Baptist foreign mission field

The Church in Burma And the Life Abundant

A pertinent and timely topic features the program of the annual conference of Baptist missionaries in Burma

MOST American missionaries who live in Burma have come to drink tea like Englishmen. It was while gathering around the tea tables on the lawn beside the Missionary Rest House at Maymyo that more than 50 missionaries from Tavoy on the south to Myitkyina on the north assembled for the 49th annual meeting of the Burma Baptist Missionary Conference.

There was sadness over the death, less than three weeks previous, of Rev. George D. Josif, Burma Mission Field Secretary. There was joy in having Rev. G. A. Sword, President of the Conference, present the new missionaries who had come to Burma during the past year: Rev. and Mrs. Franklin Nelson, at Tiddim; Rev. and Mrs. C. R. Horton, at Pyinmana; Rev. and Mrs. L. B. Kelly, of the English Church at Maymyo; Mr. and Mrs. L. A. Crain, of the Mission Press at Rangoon; and Miss Dorothy Wiley, at Mandalay.

In giving the opening address, Mr. Sword used the conference

By CECIL HOBBS

theme, "The Life-Giving Church" as his keynote thought. "Facing obstacles and difficulties in Christian work in Burma," said he, "the church of Jesus Christ is called upon to produce the *life more abundant*. The pertinent question is, have we this life-giving life? Unless we have, it is useless for us to spend our time here planning ways and means of life-giving. Some may be clever, intelligent, highly educated, good organizers, good leaders, and hard workers, but all these qualities, necessary as they are, cannot take the place of that inner life. Without this we will fail to build a life-giving church in Burma."

This stirring challenge was enhanced by Mrs. C. E. Chaney, who said that even though we have received cuts in appropriations, our staff has been depleted, stations are without missionaries, and certain work has been closed, we should remember that God has richly blessed us in many ways; and He

will ever lead us on into new paths of greater service. "We count the empty stations," she concluded, "calling them empty, simply because there is no missionary in residence. And we fail to rejoice that the 'life-giving church' is there, living and witnessing under a situation that removes the accusation of the non-Christian community that the Christians are held in their faith only by the presence of the missionary. God is still leading. This is a day of hope."

The Conference theme was also emphasized in profitable afternoon forums. They featured: "Economic and Social Environment of the Church," "Witness of the Church," "The Ministry of the Church," and "The Worship of the Church." Supplementing the forum topics were the formal addresses at the evening sessions which included: "The Economic Task of the Church," by Rev. D. W. Graham of the Karen Seminary; "The True Witness of the Church," by Rev. L. B. Allen of Judson College; and "The Mirage Shall Become a Reality," with regard to the character of the Christian minister, by Rev. Cecil Hobbs.

The regular conference business included reports of special committees and mission institutions. Resolutions dealt with special efforts to increase offerings-in-kind at harvest time. Church leaders are urged to plan the collection to and the disposal of these offerings as a "religious ceremony." Efforts are also to be made to raise the standards of the ministry in the villages, and to develop Christian homes as centers of love, peace and good will.

Before adjournment the Conference elected Rev. E. C. Condict of Thayetmyo, as Field Secretary to succeed the late Rev. G. D. Josif.

When Bombs Fall in China

One of the results of air raids out here is the increasing difficulty in

Missionary Oddities

Number 22

WATER SCARCITY FOR BAPTISM

ON AN evangelistic tour in the Chin Hills of Burma I arrived one afternoon at the village of Pangzak. I was met by a group of Christians singing hymns. They informed me that because of sudden death in the family, several converts from a near-by village had not come for baptism. One elderly man had arrived and he wished to be baptized.

The place of baptism was two miles from the village. So I set out with the local pastor, my interpreter, and the Christians. Others had gone ahead to dam up a small mountain stream until the water reached a depth of 18 inches. The candidate had to sit down in the water and be immersed from a sitting position.

The local pastor was not yet ordained. According to the church rules out here, he was not permitted to baptize. The only thing to do was for me to baptize the candidate. This I proceeded to do. I stepped into the icy water. Any of you who have waded in mountain streams can well understand the icy shock. But if it was cold for me to stand in, how must the water have felt to the man who was immersed in it? The baptism was not a prolonged ceremony. After the service I returned to the village at a brisk pace, seeking to restore warmth to my feet.

Now I am back in Tiddim preparing for a tour to Ton-zong. It is 20 miles away, but I shall make the journey in one day.—*Rev. Franklin Nelson.*

securing medical equipment. It is impossible to buy a hypodermic syringe or a needle in Chengtu at any price. Many drugs just simply can not be brought from the coast in any reasonable time. And when we do get them the cost is terrific! We are running low in castor oil, epsom salts, quinine, and glucose.

Another big problem is nurses! Because of the bombing and possibilities of more of it, parents have demanded that their girls go home to the country. Some of them heed the request or order, and some stay. We have lost about 28 out of 80 this way. Some go home for their vacation and do not come back. One girl's brother came to get her. But she insisted that she should stay and do her duty. And she is a very good nurse. When the call for 100 new nursing students went out, and the period for registration was ended, only three had applied! Other hospitals are also short. The government agencies are also looking for nurses. And because they can pay higher wages they have taken some of our best nurses. Doctors are also scarce. We graduated about 40 doctors and each one of them could have had two jobs. Indeed our Dean Kilborn said he could have placed over 100 graduates! I tried to get one for our Yachow hospital to fill the place of Dr. Wan, who resigned to go to Kangting with the provincial hospital, and could not get one.

The one main topic of conversation has been air raids. Only this past week from here we could see the planes after they bombed Kia-tung and could see the smoke of fires rising skyward.

It was a terrible sight. We cannot help but think of the American scrap iron, gas and oil which is making such destruction possible. We hope that something will be done to stop its export to Japan.—*John E. Lenox, M.D., Chengtu, West China.*

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910.

WILLIAM B. LIPPHARD, *Editor*

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<i>Field Correspondents in Four Continents</i>	

Vol. 31

OCTOBER, 1940

No. 8

Whether It Be Sacrament or Ordinance, Every Church Should Participate

WHETHER or not the Lord's Supper is a sacrament or an ordinance or merely a simple ceremony "in remembrance of me," nothing should interfere with the observance of World Wide Communion Sunday announced for October 6th. This is no time to argue the theology of Holy Communion. It is rather a time for all Christians to be more profoundly concerned over the appalling spiritual chaos in which mankind is floundering. The relentless onward march of organized hatred threatens the collapse of spiritual values which nearly 2,000 years of Christianity have produced. In such an emergency the coming together about the Lord's Table on the same day throughout the world will furnish a marvelous demonstration of the unity which all Christians have in Christ. It will be a witness to the whole world of their common faith in Him and their commitment to His redeeming purpose for humanity. Before any Baptist becomes alarmed over sacramentalian implications, it should be noted that World Communion Sunday on October 6th *does not contemplate any union communion services*. The objective is to have each local church hold its own communion service and to seek to have

every one of its members present. Such members as are too ill or too old to come to church might have a communion service in their own homes. Nobody should be overlooked. All should join in this demonstration of world fellowship in an era of world disintegration. For Baptists it is also proposed that the offering at this worldwide service be designated for the work of the Baptist World Relief Committee. (*See announcement on the back cover.*) There could be nothing more appropriate for Baptists than to gather about the Lord's Table in a spirit of reverent fellowship and high devotion to their Lord and then to give tangible expression to that fellowship by a contribution for the relief of the innocent victims of the second world war which history will probably record as mankind's most terrible disaster since time began.

The President's Papal Ambassador Closes His Office and Returns Home

RELEGATED to an inside page of *The New York Times* was a brief news item reporting that Mr. Myron C. Taylor was on his way home from Rome and that the Secretary of his Vatican Embassy had gone to Geneva, taking all the archives of the office with him. Last winter Mr. Taylor's appointment as President Roosevelt's personal ambassador to the Pope precipitated a nation-wide storm of Protestant opposition.

The return of the President's Ambassador raises interesting questions. Does it imply the acknowledged futility of parallel efforts with the Pope to restore world peace? Does it reflect a belated yielding to Protestant protest against American diplomatic relations with the Pope? It is obvious that Mr. Taylor will not return to Rome nor will a successor be appointed *prior to November 5th*, when the American people elect a President for the next four years. Two other questions are suggested. If an overwhelming majority elect Mr. Roosevelt for a third term, will he interpret that as public support of all his policies, *including an ambassadorship to the Pope?* Will he then defy Protestant opposition and return Mr. Taylor or his successor to the Vatican? "It was said in Vatican circles," reports *The Methodist Recorder*, "that whether or not Mr. Taylor returns depends on the outcome of the election in November."

On the other hand, if Mr. Willkie, who has thus far given no intimation that he is aware of what is involved in this issue of church and state, should be elected President of the United States, it would instantly become necessary for the Federal Council of Churches, the Northern Baptist Convention, and all other Protestant ecclesiastical bodies and churches to make clear to the new President that this year's unfortunate adventure into diplomatic relationships with the Pope is not to be repeated. Already Mr. Willkie has had an extended luncheon conference with the Archbishop of New York who probably soon will be made a Cardinal. What was discussed at that conference has not been made public!

An International Sisterhood of Race Friendship and World Peace

THE World Wide Guild is celebrating its 25th anniversary. (See pages 480-485.) How long ago it seems since that notable trio, Mrs. W. A. Montgomery, Mrs. Andrew MacLeish, and Mrs. Henry W. Peabody, transferred to other shoulders the task of guiding the unique institution which they had founded in 1915. In 1938 Miss Alma J. Noble retired as Guild Secretary and was succeeded by Miss Elsie P. Kappen. And as for membership changes, thousands of Guild girls today are the daughters of Guild members of 25 years ago. Like other organizations the Guild thus reflects the changes of the passing years. Yet its basic purpose remains unchanged. It is an enduring international sisterhood of race friendship and world peace. In an amazing Christian fellowship it unites the young women of four continents. In this time of hatred, conflict, prejudice, and war, the world needs more rather than less of such organizations. Moreover through its financial aid, educational programs, missionary stimulus, and support of the pastor, the Guild is a priceless asset to a local church. The Guild was born in time of war. During the 20 years of post-war upheaval and depression it flourished like the green bay tree. And now again in time of war it continues to fill a place in Baptist life and in the missionary education of Baptist young womanhood, the value of which cannot be measured in

membership records or years of history or service of personnel. Its highest achievements are not in the realm of statistics and programs but in the realm of the intangibles, in the cultivation and preservation of the missionary spirit without which the church must die and Christianity itself become a waning influence and an impotent factor in the world's life.

Time's Curtain Falls on an Extraordinary Career

DURING the past 30 years the name of Dr. P. H. J. Lerrigo has been so widely known that few American Baptists have taken time to reflect upon the amazing versatility of his career. After receiving his M.D. degree in 1902, he entered the U. S. Government Medical Service in Alaska. For two years he ministered among Eskimos on St. Lawrence Island in Bering Sea. Mail to this isolated island was delivered only twice each year. Then followed 12 years as a medical missionary in the Philippine Islands, where he built the Emmanuel Hospital in Capiz. Two infant sons sleep in the Capiz cemetery. Returning home in 1913 because of family health conditions, he served as Joint District Secretary in New England, as Secretary of the Five Year Program, and as Candidate Secretary of the Foreign Mission Board.

Since 1921 he has been the Board's dynamic Home Secretary. Among his many achievements have been several notable financial campaigns, China Famine Relief, Japan Earthquake, the Lone Star Fund of 1925, and the \$1,000,000 Judson Fund of 1929. No man surpasses Dr. Lerrigo in understanding the world service of American Baptists. No man is more keenly aware of Baptist opportunity and duty in this era of world upheaval. Three times he visited the Belgian Congo mission field in Africa, and in 1930 he made a general tour of Baptist mission fields in the Far East. He is the author of half a dozen missionary books. His ecumenical spirit has found abundant expression in leadership of the Foreign Missions Conference of North America and of the International Missionary Council.

Once again the inexorable calendar writes FINIS to an extraordinary career. On October 6th he passes the 65th milestone in his journey

through life and on October 31st he retires as Home Secretary of the Foreign Mission Board. Yet no man can remain idle, even at 65, if still in command of health and energy. Fortunately the World Relief Committee, having found in him just the man it needs for the present emergency, will utilize his unparalleled talents for organization and efficiency. The effort under his direction to raise \$500,000 for world relief ought to succeed, not only because it is needed, but also as a grateful tribute from American Baptists to dynamic leadership and meritorious service.

Editorial ◆ Comment

◆ *The Reformed Church Messenger* recently printed the following stanza as a suggested addition to "America, the Beautiful." Missions gladly reprints it with the suggestion that you clip it and paste it in your hymnbook as the final stanza whenever that superb hymn is sung. The author is unknown.

O beautiful for helping hands,
That reach across the sea,
To helpless ones in distant lands
To lift, and heal, and free.
America, America,
God shed His grace on thee;
And crown Thy good with brotherhood
That goes beyond the sea.

◆ For many years American tourists have stood in the Louvre Art Gallery in Paris and have been intrigued and mystified by the strange smile on the face of Mona Lisa. Now comes the news story, as quoted in *The Alabama Baptist*, that when France and Italy sign a treaty of peace, Italy will demand the surrender of Leonardo da Vinci's famous painting. Although Americans may resent such demand for French property, their resentment will likely vanish when they are reminded that it is stolen property. Napoleon seized the painting during his victorious campaign in Italy 140 years ago and carried *Mona Lisa* to Paris. If all the nations of Europe, either under the compulsion of war's defeat or prompted by some miraculous awakening of conscience, were to restore property, be it gold, territory, works of art, or merely eggs and cattle, that was stolen not only since the present war began but throughout the centuries, the process of restitution would make the unscrambling of an omelet seem like child's play.

◆ A striking commentary on the contemporary American scene was furnished recently by Sarah Todd Cunningham, a Senator from the Hawaiian Islands, who was visiting the United States. On being

asked her impressions, as reported in *The New York Sun*, she said, "Too many people in too many cars in too much of a hurry going in too many different directions to nowhere for nothing."

◆ Dates for the next meeting of the Northern Baptist Convention have been announced as May 20-25, 1941, in Wichita, Kansas. The Convention will open on Tuesday morning of that week, and close on Sunday evening. Wichita is probably nearer to the geographical center of the United States than any other city in the Convention territory. There ought to be an unusually large attendance of Baptists from Kansas, Nebraska, Iowa, Colorado, Missouri and other adjacent states for whom Wichita is ideally accessible by train, bus, or private car.

THE GREAT DELUSION

Number 74

THE BOOTLEG SYNDICATE

THE largest bootleg syndicate in American history was dissolved in New York recently when 122 men were indicted before a Federal Grand Jury for having produced and distributed 400,000 gallons of illicit alcohol during the past ten months. The following facts were brought out in the indictment.

The alcohol thus produced and sold involved a tax loss to the Federal Government of \$1,600,000 and \$800,000 to State Governments.

It was made in stills on seven different farms and distributed in 51 trucks, cleverly disguised as garden produce trucks going to market. Secret compartments behind the driver's cabs concealed five-gallon tins of alcohol.

Each still produced about 1,500 gallons of alcohol daily that sold for \$3 per gallon or about half the price of the legitimately produced alcohol. It was distributed mostly among soda fountains, hair tonic manufacturers, and the illicit whiskey trade. So bold were the bootleggers that they even maintained a fake Venetian Blind factory four blocks from police headquarters as one of the chief distribution centers.

How this syndicate was tracked down and how the evidence was accumulated for the arrest and prosecution of the offenders, makes a superb true detective story. Again truth is stranger than fiction.

And it proves again the great delusion of repeal of the 18th amendment. How often the American people in 1932 were confidently assured that repeal would bring an end to bootlegging.



ABOVE: Mrs. Henry W. Peabody and Miss Alma Noble, first Executive Secretary of the World Wide Guild. See page 482

BELLOW: The World Wide Guild knows no race prejudice, as is evidenced by this picture with nine nationalities represented and a Negress as Chapter President

TWENTY-FIVE YEARS OF THE

See article, "Silver Star Anna Canada Swain on



The House Party was invented by the World Wide Guild and now, winter and summer, the picture above shows the large Guild group at Northern California.



RIGHT: White Cross work has made a grand appeal to Gilders. They have coöperated loyally in furnishing supplies



OF THE WORLD WIDE GUILD

"Silver Star Anniversary" by
Wain on pages 482-485



now, winter and summer, is an established denominational institution. The Northern California's house party last May at Burlingame, California



ABOVE: Four Burmese girls, students in the Kemmendine Girls' School in Burma, splendid World Wide Guild personalities

BELow: Plays and pageants are part of every Guild Chapter program meeting. Three countries, Sweden, India and Palestine, are represented in the costumes worn by these four Guilders



BELOW:
There are
numerous
chapters in
foreign lands.
The picture is
that of the
chapter in
Iloilo, Philippine Islands



Silver Star Anniversary

The informing and inspiring story of 25 years of service and influence of the World Wide Guild

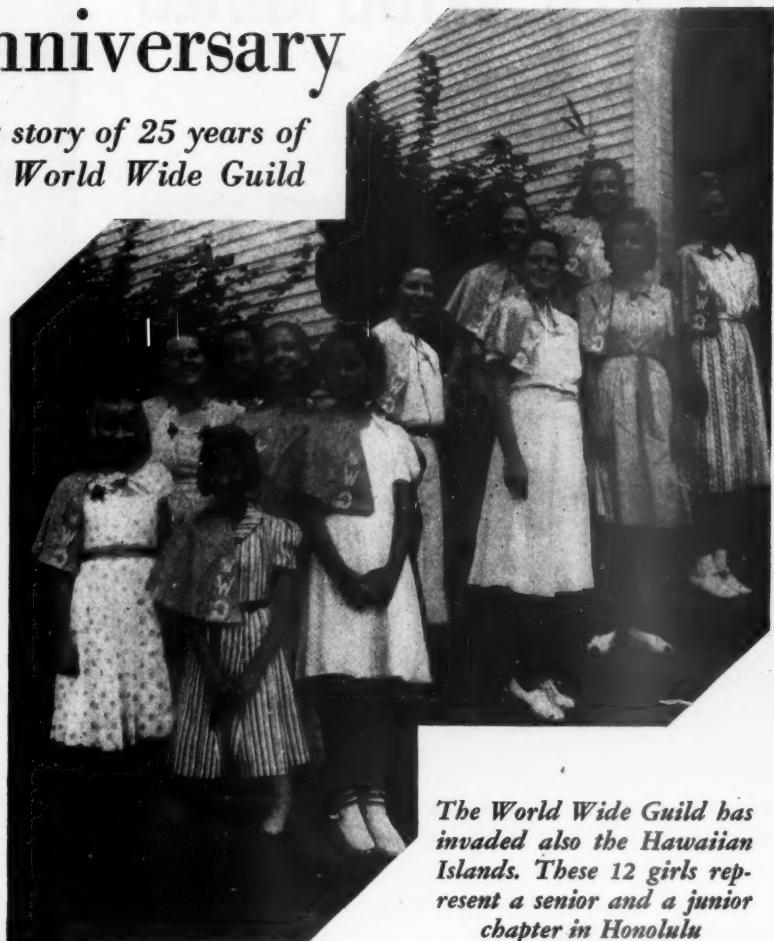
By ANNA CANADA SWAIN

TWENTY-FIVE years ago this September, the first world war was well under way. Guns were roaring, shells were bursting, men's thoughts were bent on destruction. But terrible as was that month in 1915, many Baptist girls like to think of it as a glorious month, for in September 1915 the World Wide Guild was started and in its first year 1,200 chapters were organized.

Few organizations, after 25 years of service, can point with as much justifiable pride to their achievements as can the World Wide Guild. Thousands of girls have had their horizons enlarged and many have "followed the gleam" to far away lands. Through study, reading, program building, essays, book reviews, gift boxes, dramatics, house-parties and many other activities, Baptist girls in large numbers have learned that a true church can never be just local—it must send out ever enlarging circles of influence. This missionary training of youth has meant much to our churches, our denomination and the world.

Our hearts rejoice in all the years have wrought,
Of service, leadership and world wide thought.*

No matter how excellent the ideal behind an organization, it usually does not succeed without strong leadership. The World Wide Guild had such sponsors in Mrs. W. A. Montgomery, Mrs. H. W. Peabody and Mrs. Andrew MacLeish, three remarkable leaders of the Woman's American Baptist Foreign Mission Society, who started the World Wide Guild in 1915. The following year the Woman's American Baptist



The World Wide Guild has invaded also the Hawaiian Islands. These 12 girls represent a senior and a junior chapter in Honolulu

Home Mission Society entered the partnership, for all agreed that if this new organization were truly world wide, America could not possibly be left out. At the end of five years the well-launched organization was placed under the Board of Education, while a Guild Commission from the two Woman's Societies acted in advisory capacity.

The original sponsors were very busy women, with interests which covered the globe. They realized that just the right person must be discovered, who would carry the new organization on her heart as a major responsibility. The person they wanted would not be easy to find. First of all, she must be a woman of Christian vision. She must be able to see needs and challenges on the other side of the world. She must also be able to see them near at hand. She must love and enjoy and understand girls. She must be a good executive. She must have high ideals. She must have imagination. Where could such a paragon be found? Almost at once Mrs. Peabody

* From *Starlight*, by ELSIE P. KAPPEN.

announced that she felt sure she knew just the right person—Miss Alma J. Noble of Buffalo, N. Y. The choice was inspired. Within a very few years "Alma Mater" was known and loved by thousands of girls from all over the world. And when Miss Mary Noble took over the Children's World Crusade, the Guilders found in the Crusade a worthy project to challenge them. At the end of 24 glorious years, when because of Miss Noble's retirement a new leader was being sought, many wondered how the organization could go on without the inspired leadership of its "Alma Mater." However, those who were at Atlantic City and attended the festivities in celebration of the 25th anniversary, felt that Miss Elsie P. Kappen, a former Guild girl, is a worthy successor.

The Guild was fortunate also in its Field Secretaries. Those of us who were in at the beginning remember the interest aroused by young Helen Crissman with her breezy, dynamic messages. The Atlantic City birthday anniversary found her now a busy minister's wife, Mrs. Calvin Thompson, Jr., of Syracuse, N. Y., yet just as enthusiastic about the organization as she was 25 years ago. Helen Hobart Williams, who served as second field secretary, came from California and was also full of energy and inspiration. Her heart is still in the work for her brother has been one of our missionaries in China and Burma for a number of years. Charlena Elliott, Mildred Davidson Shipley and Esther Brooks also made their contributions as they met with Guilds from the Atlantic to the Pacific. It has been most unfortunate that depleted budgets have for

several years prevented the employment of any field staff.

A few statistics will prove our declaration that the Guild has had wide influence. Something like 700,000 girls have been members of this international organization. They have come from America, Africa, China, Japan, India, Burma, the Philippines, Alaska, Czechoslovakia, Cuba, Puerto Rico, the Maritime Provinces and even Australia and Hawaii. More than 100 of these girls have become missionaries in home and foreign lands. The training received not only has prepared young women for missionary service, but also has developed leadership material for other Christian service. In local church organizations scores of W. W. G. Girls have increasingly been carrying responsibility, while at least 36 have become members of the boards of the two national societies.

Not only has the Guild justified by its training for leadership the early statement that W. W. G. meant "Women's Work Guaranteed," but it has sometimes pointed the way for the women to follow. That unique phenomenon, the Guild House Party, is a case in point. This plan started by New York State, eagerly promoted by California, in a few years swept the country. So enthusiastic were the reports coming out of these conferences that the women's state organizations began to adopt the plan. In many states today the House Parties of the women and girls come on consecutive days so that the same speakers may be used. Literally thousands of girls have, through these House Parties, had their lives enriched and their horizons widened as they have become personally acquainted with missionaries and denominational leaders.

In the early days Guilds were just Guilds, but gradually they began to fall naturally into Junior and Senior groupings. Finally because certain names have real significance for the girls involved, the chapters of girls from 12 to 14 years of age have taken the name of Ann Judson Chapters, the 15-17 age group became Sally Peck Chapters while the Senior Guilds are now most appropriately known as Alma Noble Chapters.

Perhaps one of the greatest inspirations in all the program of the Guild has been the Reading Contest. Anyone who has had any experience in



Another example of Guild internationalism. All the girls are Mexicans in Topeka, Kansas

promoting reading among busy school girls, knows how difficult the task has been but—how rewarding! In days when it is so easy to read the cheap and vulgar, thousands of girls have been given new vision and inspiration as they have read under Guild auspices some of the best Christian literature being published today.

Each year a project is developed in harmony with the study themes. This year a special project is suggested, as a service to the Guild itself in this anniversary year. The Ann Judson chapters are competing in writing a Guild song to original music or to some hymn or music of good quality. The Sally Peck chapters are working on original initiation or installation services; while the Alma Noble chapters are writing 25th anniversary dramatizations.

As the years have gone by, much literary and artistic talent has been discovered within the group. Clever programs and attractive dramatizations have been written by Baptist girls everywhere and many of their literary efforts have been published. In fact, at this very time, many of those who are helping with the production of denominational literature had their training in the Guild.

Not only have Guild girls tried to make themselves intelligent Christians, but they have also given beautiful gifts. We have already spoken of their gifts of life. The work of our two national women's missionary societies would be almost irreparably crippled if every missionary who received some of her training in the Guild were withdrawn from the field. But those who could not go to the far-flung mission fields, have also



Four guilders in Midnapore, doing some outdoor studying in preparation for their government examinations

given and given magnificently of their gold and silver. Twenty years ago they gave \$12,000 for the Girl's School at Swatow, China, as their part of the celebration of the 50th anniversary of the Woman's American Baptist Foreign Mission Society. A few years later when the Woman's Home Society was celebrating its 50th birthday the girls gave \$11,000 for a unit in the Mexican Christian Center at Phoenix, Arizona. In addition to these special projects, year after year the Guild has given to the carrying of the whole unified program of the denomination. To celebrate their tenth birthday in 1925 they carried the work of the whole denomination on February 6-7 and it cost them \$40,500 to do it. In 1928 they united with the Crusaders in carrying the work of the denomination for seven 12-hour days at an expense of \$62,100. Over a period of 19 years, since the special Love Gift was begun, girls of the Guild have contributed \$671,586 above their regular church giving. Ever since world war days they have most generously cooperated in doing the White Cross work which is so indispensable on both home and foreign fields. In total, Guild gifts to all sorts of denominational projects in the past 24 years, have been close to \$750,000. Because they have known and loved, they have given.

In order that they may celebrate worthily their 25th birthday, the Guild is planning this year to carry the whole world program of the denomination for four days. Four anniversary days have been chosen: September 29, the birthday of the Guild, December 1, Guild Vesper Day, January 26 in honor of the Board of Education and March 30 in honor of their origi-



A World Wide Guild banquet which allowed one boy to be present. He sits beside his mother, Mrs. F. Knickerbocker, wife of the pastor of the First Baptist Church in Wisconsin Rapids, Wis.

nal sponsors, the two women's societies. Their financial goal will be a Love Gift of \$30,000 over and above their regular church giving and will go through the regular channel of Church and state to the unified budget of the denomination.

Throughout the years our Baptist girls have truly "followed the gleam of the Light that shall fill the world." As they came together at Atlantic City, some of us, who had the privilege of participating in the birthday party, felt that Margaret T. Applegarth in her beautiful hymn, "O Silver Star," written for the occasion and sung to the tune of Sibelius' *Finlandia*, had well expressed the spirit of the past and the challenge of the future in the two stanzas which follow:

O silver star, we look on high to see thee
Shining in heav'n above our lifted eyes,
And wish that somehow we could hold thy beauty,
As forest pool can mirror all the skies!
Are we too restless? Let us calmer grow,
Till we reflect thee, shining here below.
Wise men of old in following a star,
Came to the place where lay a little child;
In our world too, they that be wise go far
Gifts to lay down before Him, meek and mild.
If we can shine, however dark the night,
This is our gift, and precious in His sight.

Although I have not for a long time been officially connected with the World Wide Guild, I looked forward in 1938-39 on my trip around the world to seeing Oriental Guilds in action. Two of my most interesting experiences were with the two groups pictured on this page, one a group of Guild girls at Midnapore in the Bengal Orissa field, and the other a group of boys at Bassein, Burma, members of the Guild companion organization, the Royal Ambassadors.



The Royal Ambassador Chapter in Bassein, Burma, as it assembled to greet Mrs. Swain

It was a hot day in early March when I was at Midnapore. I had been impressed by the Indian girls as I had met them in chapel and in their class rooms in the morning, but as they came crowding into Miss Ruth Daniel's living room for their Guild meeting later that afternoon, I thought I had never anywhere seen a lovelier group of girls. Their graceful saris, glossy black hair and dark expressive eyes made a never-to-be-forgotten picture. Of course, there were the usual gigglers and whisperers and "grinds" peering into text-books for an important examination was looming within a day or two. In short they were just like any group of girls whether living in California, Illinois, China, Burma or India, who were meeting with a strange woman from a far away land.

And the meeting was so like so many Guild meetings I had been in that I tried to sum up for my own satisfaction what it was about the Guild that had made it so successful through the years. My conclusions were simple. First, girls love the Guild because they like to belong to an organization in which are other girls of their own age. They especially like the idea that it is not just a local affair, but national and international in scope. Second girls now, as in the past, like to feel they are working at something which is really worth while. What could be more worth while than for Baptist girls in all lands to feel that they really have a part in building the church of Christ which can even in days like these cross all national and racial boundaries!



The World Wide Guild Chapter in Midnapore, Bengal-Orissa, as it assembled to greet Mrs. Swain



THE LIBRARY

Reviews of Current Books and Announcements by Publishers



Revolution: Why, How, When?, by ROBERT HUNTER, is the work of a man who has spent more than 40 years in studying social upheavals and revolutionary periods in history, and who has likewise had intimate association with leaders of socialist and communist movements of recent years. It is a most disturbing book. While it does not specifically answer the question as to what will follow the close of the present war in Europe, there is no mistaking its intimations. The last chapter is headed The Collapse of a Civilization. Picturing what must have happened to the civilization in the Cambodian swamps in Indo-China where only the impressive ruins of Angkor remain to testify that here a civilization succumbed to violent revolution, the author indirectly suggests that humanity today has entered another twilight of civilization and that a vast period of social upheaval, financial ruin, economic slavery, abject poverty, and political revolution on a worldwide scale lies ahead. The author knows history. All the revolutionists, dictators, tyrants, and despots of ancient and modern times pass before the reader. The similarity of conditions that made their rise inevitable, the similarity in technique in achieving power and in consolidating their position, are set forth in convincing manner. Indeed *Il Duce* as applied to Mussolini and *Der Führer* as applied to Hitler are merely new names for Caesar and Kaiser as former generations knew them. Distressing and discouraging is his picture of the shortness of time in which democracy has flourished on the

earth. For its actors in the drama of history, it has given only two names to human vocabulary, president and prime minister; whereas the titles of tyranny and revolution are legion. Tyrant, dictator, autocrat, caesar, kaiser, czar, caliph, khan, emperor, monarch, king—these are only a few of the many titles given to the long line of despots who have ruled humanity without restraint. And despotism has now become synonymous with leninism, stalinism, fascism, hitlerism, all of which will eventually appear in new dictionaries as words of common usage. "In enormous areas today," says the author, "people are becoming less and less important." The State is again triumphant over the destiny of men. They are made for the State and not the State made for men. "In these days," concludes the author, in what is perhaps the most disturbing sentence in the book, "we are making history, but it is past history." That is perhaps

the great tragedy of our time. This remarkable book is worthy of most serious study and reflection. (Harper and Brothers; 385 pages; \$3.)

◎ ◎ ◎

The Gates of New Life, by JAMES S. STEWART, is destined to be one of the year's outstanding volumes of sermons. The 25 messages excel in language, intellectual grasp, spiritual fervor, and evangelistic passion. In a masterly manner they deal with vital living problems. Many seed thoughts for inspirational talks and sermons, as well as much spiritual tonic for the own soul are to be found in this well prepared book. (Scribners; 251 pages; \$1.50.)

◎ ◎ ◎

Fifty-two Story Sermons for Children, by DANIEL A. POLING, is a collection of brief messages by the minister of Grace Baptist Temple in Philadelphia to the children in his congregation. Based on typical experiences of a normal boyhood in the life of the speaker, they have a point of contact with the lives of children today. But they carry also the deeper wisdom of a man of wide experience in the religious leadership of youth and thus project childhood experiences upon the large screen of world affairs. (Harper and Brothers; 99 pages; \$1.25.)

◎ ◎ ◎

Ten Years in the Congo, by W. E. DAVIS, for 10 years a medical missionary in the Belgian Congo, is a most informing and gripping account of the African people in this area. The author's intimate personal relationship with all types of native people in times of joy, sorrow, trouble, and sick-

A basis for an ecumenical church

THE CHRISTIAN FELLOWSHIP

By NELS F. S. FERRÉ
Abbot Professor of Christian Theology, Andover Newton

IN presenting the idea of "fellowship" the author strikes into the deeper meaning of religion and finds a solid rock on which inter-church cooperation can be established. \$2.00

A Religious Book Club Selection

HARPER & BROTHERS

ness, discloses itself repeatedly in his friendly presentation of individuals. He makes the characters, of whom he writes, unique, human, and provoking personalities. Especially fascinating is the practice of the medical doctor as contrasted with the devices used by the witch doctor. There is no particular orderly sequence to the book. The reader moves rapidly from scene to scene, but with the feeling that one is reading a volume written by a man who has a heart of love for his patients and who is eager to tell about the people to whom he ministers. (Reynal & Hitchcock; 310 pages; \$2.50.)

• • •

The Gospel In Korea, by FREDERICK S. MILLER, formerly a Presbyterian missionary in Korea, in masterful fashion describes the onward march of the gospel among the Koreans. Religious practices, customs and habits of the people, God's power in freeing men and women from fear, superstition, demon worship, vice and evil, etc., are vividly set forth. Every one of its 23 chapters is full of human interest. (Revell; 183 pages; \$1.50.)

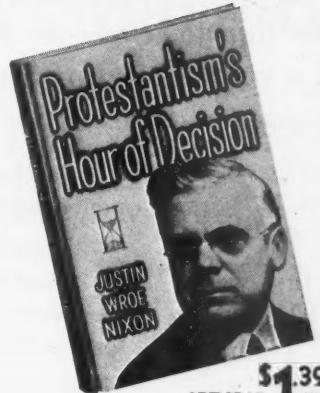
• • •

Live For Tomorrow, by RALPH W. SOCKMAN, is a challenge to live courageously in the midst of a generation that struggles with lost clues and loose ends. The pattern of living is given in the statement of old truths with new insight into the possibility of their application to modern life. The pages flash with sparkling epigrams and realistic illustrations. The treatment is always incisive, but not bitter. It lays bare human failures, upholds idealism, keeps faith with realism. This book is a spiritual tonic for those who may become weary in trying to live the good life in the midst of a perverse generation. (Macmillan; 139 pages; \$1.50.)

(More Book Reviews on page 493)



IS THIS THE ANSWER?



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INDISPENSABLE!



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BOARDMAN OF BURMA, by J. C. Robbins, is one of the most thrilling biographies of missionary service ever written. Young Boardman died just as he was inaugurating a program that was later to regenerate a whole people, and the intensity and devotion of his life have left an enduring influence.



\$1.50
CLOTH

LIGHT FOR TODAY on Personal Problems, by Reginald Kirby, is a book of sermons that are destined to shine through the darkness of even today's dire conditions, leaving a cheering afterglow. "Fresh, vivid, spiritually practical," says Joseph Fort Newton. A book to read and read again!

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Not One Word Was Understood

By L. A. CRAIN

The Cushing High School Chapel where Mr. Crain attended his first church service in Burma



A new missionary's impression of the first church service which he attended on his arrival in Burma where he discovered that although he could not understand a single word of the service, he was able to worship as earnestly and as devoutly as in his own church in America

That every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

MY most vivid impression of my first week in Burma is the church service I attended two days after landing at Rangoon. I understood not a word that was spoken; yet I worshipped God as earnestly as in my home church in America.

It was the Burmese service in the chapel on the compound of the Cushing High School. It is a little building of unusual beauty, with vine-covered brick walls and dignified interior, and built in the form of a cross, one arm of the transept being used for a choir loft, the congregation filling the other arm and the nave.

I was one of the last arrivals. To my surprise, I found the church filled. How different from most of our churches in America, where 75 people scatter in an auditorium built for 300; or when 300 sit in a church which would accommodate 1,000! What a colorful sight it was! In Burma not only the women, but the men as well, dress in bright, cheerful colors. The American gentleman can express his love of color only in his necktie or his handkerchief: the Burmese gentlemen wear skirts which may be any hue under the sun, and, in addition, many wear pink silk turbans. The ladies' costumes are just as brilliant. And strange to say, despite all the vivid, varied colors, they never seem to clash.

The music was magnificent. How those people did sing! My heart truly was lifted up as I joined with them in the tunes of familiar hymns,

though the words were strange. The service opened with,

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

Without organ accompaniment, the congregation sang in parts, in perfect pitch, the harmony swelling forth was beautiful.

The sermon was in Burmese. I do not know what the preacher said, but I know from his earnestness and consecration that once more the "old, old story" was proclaimed. I read my English Bible while he was speaking, and it happened that I read Jesus' great discourses on the Water of Life and the Bread of Life.

As I alternated between reading and listening to what I could not understand, the conviction swept over me, "How great the power of this gospel, that can at once grip the hearts of Karens and Burmese, Englishmen and Americans, and bring us all to the Throne of God!" What did it matter, after all, that we spoke different languages? Or that I could not understand a word that was spoken? There is a universal language of worship, a language of the heart. Transcending all our differences of costume and custom, of language and speech, was the one central fact of our devotion to one common Lord and Saviour. I found myself repeating the prayer of our Master, "That they all may be one, even as Thou and I are one."

As we joined in the hymn, "More Love to Thee, O Christ," I was wondering whether my

friends in America, singing that hymn in English, loved Christ any more, or were more devoted to His service, than these charming folk who were strangers to me. The church bell that morning had called them to worship in a familiar chapel; it had called me to a new and soul-stirring experience. I shall never again feel exactly that same thrill. But with that service I entered upon a life of worship and work with these people which will grow richer as I know

them better, as I learn their difficult Burmese tongue, and come to know their ways.

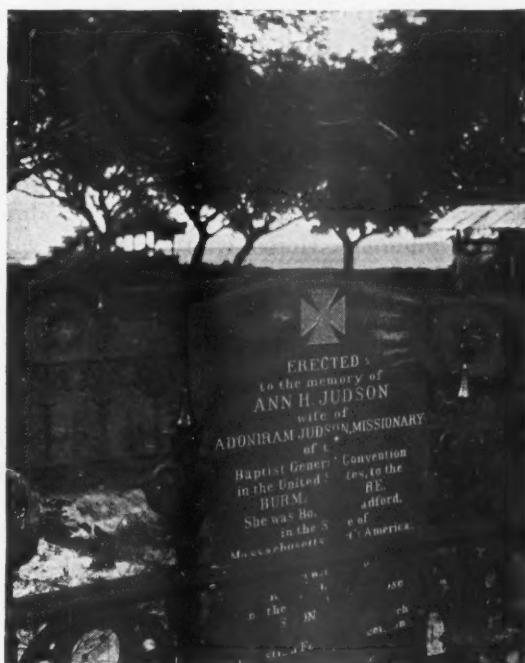
Jesus shall reign, where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms of every tongue
Dwell on his love with sweetest song.
And infant voices shall proclaim,
Their early blessings on His name.

By Martaban

By ALEXANDER C. HANNA

NOTE.—The 24th of October marks the 114th anniversary of the death of Ann Hasseltine Judson, wife of Adoniram Judson, pioneer Baptist missionary to Burma. She died in Amherst, Burma, October 24, 1826. The Martaban is the gulf along whose shore is located the grave in which this faithful and devoted missionary heroine found her final resting place. Mr. Hanna, who contributes the poem, is a grandson of Adoniram Judson by a later marriage, and has himself given 25 years of missionary service to Burma. Tenasserim, mentioned in the second stanza, is a lofty mountain range east of Amherst. Hopia, mentioned in the fifth stanza, refers to the



The lonely grave of Ann Hasseltine Judson

giant hopia tree whose shade for many years protected the lonely grave from the heat of Burma's tropical sun.—ED.

By Martaban, by Martaban,
The westering sun has sunken low
O'er India's ocean, all aglow;
But swift the fevered splendor dies,
Dark now the wave and dull the skies;
The twilight gathers fast where Ann
Breathes out her life, by Martaban.

By Martaban, by Martaban,
Too ardent was that sun's fierce glow
For this bright blossom, drooping low;
Nor can the cooling breath of night
Adown Tenasserim's towering height,
Revive this northern lily, Ann,
Fainting and pale, by Martaban

By Martaban, by Martaban,
The angels cluster, hovering low,
And through the tropic night the glow
Of heavenly gates wide open flung,
The martyr chant, by seraph sung,
Receive the fleeting soul, where Ann
Moves on to peace, from Martaban.

By Martaban, by Martaban,
The hopia branches, drooping low
Above that rendezvous of woe,
Kept tryst with Adoniram's tears
Fast falling through the desolate years,
Upon that lonely shore, where Ann
Laid down her cross, by Martaban.

By Martaban, by Martaban,
O questing pilgrim, bow you low,
And if your soul has power to glow
With ardor for some high emprise,
Some venture lofty as the skies,—
Make full surrender here, where Ann
Received her crown, by Martaban.

The Rising Tide of Human Misery

A brief statement explaining how the World Relief Committee of the Northern Baptist Convention is meeting the need of the world's woe and misery. Its magnitude rises daily. Its end is not yet in sight

By P. H. J. LERRIGO

THE initial response both from churches and individuals to the appeal of the World Relief Committee to help destitute refugees and stranded missions the world over has been encouraging.

Those who already have given generously and who plan still further offerings will be glad to know the procedures in the distribution of the funds received. One major reason for the establishment of the World Relief Committee was that appeals were coming from so many sources and were of such a wide variety as to cause great confusion. So the Committee has given careful study to the chief objects of need which seem to group themselves under five heads:

1. Relief of Baptist pastors and churches in invaded countries of Europe.
2. Relief for the scattered and homeless millions in the devastated areas of China.
3. Aid to the British Baptist Missionary Society's work in China, India and Africa which is in imminent peril.
4. Assistance for stranded missions in many foreign lands whose funds are cut off by war.
5. Aid for Christian refugees from European countries.

No new machinery for the distribution of funds has been needed. Thoroughly tried and proved agencies already existed and were equipped to expend to the best advantage the funds provided. The Committee appropriates funds only after it has satisfied itself that these agencies present the most effective channels through which to meet the special need concerned. These agencies include our own denominational missionary societies and other organizations such as the International Missionary Council, and the Church Committee for China Relief.

Both in China and in Europe, a certain amount of relief can be administered directly through the missionaries of our own Foreign Mission Societies. Therefore allocations have already been made for immediate aid in European countries and for the replenishment of the China Emergency Fund which was almost exhausted. The American Baptist Home Mission Society directs the work of the Christian Refugee Committee which aids those who have been forced to flee to this country from Europe. Further funds will certainly be needed for this work and to aid Baptist children evacuated from England.

Several thousand dollars have already been made available for the relief of the British Baptist Missionary Society whose funds are drastically reduced through the war emergency and whose work is severely imperilled in many parts of the world. Funds contributed by the Norwegian Conference in America and made available by its Secretary Rev. I. Knudsen have been forwarded to Belgian Congo for the Baptist missionaries from Norway whose support from the homeland has completely failed. Danish churches in America are preparing to send funds through the Committee to the Danish work in inland Congo.

Funds have also been appropriated to the International Missionary Council to help at once German, French, Dutch, Scandinavian and other European missions in many parts of the world. Many missionaries of these groups are suffering real privation. Much larger funds are needed at once. It is estimated that the needs for this year will aggregate four or five million dollars to be raised by all American Christians. Baptists have begun to meet their share.

One example of what is involved in this special need comes from the Dutch East Indies. In this field are 133 Dutch missionaries, 197 native ministers and 3,692 other workers. The work was receiving from Europe about \$40,000 a month. When Germany invaded Holland this support was suddenly and completely cut off. An Emergency Board was organized at once and Dutch planters and businessmen in the Dutch East Indies came to the rescue. But the funds raised locally although generous are entirely inadequate. Allowances were at once cut to an almost starvation minimum. Heroic efforts are being made to save the work. America is the only land from which substantial aid can come. Evangelical Christians in America are asked to send 20,000 guilders per month, the equivalent of \$13,250.

Another instance may be briefly cited. As soon as news of Germany's invasion of Denmark reached a Danish Mission in Nigeria, the missionaries held a conference and cut their living allowance down to a rate of two pounds (\$8.00) per month for a married couple and 30 shillings (\$6.00) for a single worker. It would be impossible to live on this but for a supply of provisions which they had on hand.

The American Friends Service Committee performs for us an inestimable service in putting funds

to work for the millions of starving and homeless in the invaded lands of Europe. The Committee possesses a well-trained and experienced staff and does not attempt relief unless it is assured by the government in power that its work may be conducted by its own agents and without molestation or hindrance. *This assurance it has received from the German government.* Early in June the French government turned over to this Committee the responsibility for the needs of refugees in ten Southern Departments of France. It is stated by them that a contribution of \$5.00 will feed over 100 people for one day. Our Baptist Committee has already allocated funds to this work and will continue to do so in suitable proportion to other calls.

In addition to the China relief work of our own missionaries the Committee gives its full indorsement to the Church Committee for China Relief. Many Baptist churches have been sending funds to the Committee direct. The World Relief Committee of the Northern Baptist Convention is now allocating a substantial part of its receipts for the use of this

Committee. Its funds are distributed through missionary groups in different parts of China. Many of our own workers are among them.

The Committee has also deemed the provision of Bibles in this time of world distress as a very special relief need. The European Bible Societies can no longer function as before. The deficiency must be made up by funds from this country. So the Committee has made allocations to the American Bible Society for its emergency needs and to the American Baptist Publication Society for transportation of Russian Bibles to refugee groups in Manchukuo.

This brief summary will illustrate how the World Relief Committee is functioning in distributing funds contributed by Baptists. New needs are arising and conditions change daily. The Committee is keeping in touch with the situation and attempting to evaluate each need as it arises.

It is earnestly hoped that World Fellowship Sunday, October 6th, will give a large impetus to the relief movement, for the magnitude of the world's misery and woe increases daily.



It Is Your Duty and Mine!

A PERSONAL MESSAGE TO EVERY MEMBER OF EVERY CHURCH
FROM THE PRESIDENT OF THE NORTHERN BAPTIST CONVENTION

THREE great undertakings appeal to us for our interest and support during this current year.

1. We must not only maintain, but materially increase, our support of the great Kingdom enterprise of the church which we speak of as Foreign Missions. It is heartening to know that in the first three months of this year contributions increased over the corresponding months of last year. That is a record which must be maintained. However, it is not alone gifts which are required, but also intelligent interest and fervent prayer. If we never understood it before, we clearly understand now, in the light of world conditions, that the only hope for the future of humanity lies in the exaltation of Jesus Christ as Lord and Savior. Whatever else we do, or do not do,



Judge E. J. Millington,
33rd President of the
Northern Baptist Convention

this year, we must not let our great missionary enterprise suffer for

lack of sympathetic interest and practical support. This duty is confidently laid upon the hearts and lives of our people.

2. The next great enterprise is closer at hand, yet equally fascinating and none the less important. Our Baptist Church School Advance merits and should have the cooperation of every church. The problem of Christian Education, looked at in the large, seems entirely insoluble, but considered in the light of the experience of each community, the solution becomes clearer and more feasible. In your community (for I think of myself as speaking to every individual Baptist) the majority of children of school age are not receiving any religious instruction. The task of correcting this condition lies close to your hand, and nobody can

handle it but yourself. Therefore, I urge every church member to become familiar with the program of the Baptist Church School Advance, and to give time, strength, and ability to its execution.

3. A third matter of pressing importance is the increase of practical interest on the part of our people in higher education. This is necessary if Baptists are to maintain their position of influence in American life. The future belongs to people who are trained to think, to judge, and to act. We are falling sadly behind other denominations in the higher education of our young people, and this is a matter of immediate, as well as of future concern. It is beyond any contradiction that any group of people who are careless or negligent with regard to education, are progressively losing influence and directive power in the affairs of the nation. I urge, therefore, upon the people of our churches, careful consideration of this important matter, in the hope that we shall begin without delay to remedy a situation which already is full of portent for our future.

I look for the interest and active cooperation of all the members of all our churches this year in a great forward movement for Christ and His Kingdom.

Fraternally yours,
E. J. Millington, President

Will Your Church Be Represented?

Everything is ready for the more than 100 fall conferences for church officers to begin in October. These are not being undertaken as an end in themselves, but rather to prepare church officers to return to their churches with a message for an advance in all lines of Christian service. It is expected that 30,000 church officers will attend.

It was originally planned to limit the fall conferences to 100 but

interest has been such that already 128 meetings have been scheduled. Every pastor in the Northern Baptist Convention has been asked at an appropriate time to explain the purpose of the conferences and ask the church to elect delegates. A church is entitled to send four, including the pastor, for the first 100 members and an additional delegate for each 100 or fraction thereof above that number. As soon as possible arrangements should be made for local church conferences to discuss the reports of delegates upon their return.

Amplifiers are to be used in each conference to make sure that all who attend will be able to hear every word of the discussions. They have been tested and found to work perfectly. They are of a new and very effective model. On the table in each conference room there will be three of these amplifiers, and in the conferences which have been scheduled seven sets of the instruments will be used.

Gain in Summer Receipts

The financial statement at the end of August carried the gratifying information that on three successive periods since May unified budget receipts have shown an increase. Receipts for August were 106.4% of the amount received in the corresponding period last year. Many Baptists have wondered if the war would have an adverse effect on missionary giving. Up to September it has not. Furthermore, the record for the years 1914-19 shows that missionary giving was well sustained then.

There will certainly be fluctuations, yet in view of the fine showing during the summer months there is reason to be hopeful. The record is the more satisfactory because during the summer Baptists gave for relief purposes approximately \$25,000 which does not count on church quotas.

Help for Distressed Missions

Southern Baptist Churches are giving a hearty response to the call for aid to British Baptist Missions throughout the world. The following note appeared in *The Religious Herald*:

The Executive Committee of the Southern Baptist Convention rejoices to learn of the heartening reports thus far received of substantial offerings from the churches for the British Baptist Mission Society and of how Southern Baptists and Northern Baptists come to the aid of their sorely stricken foreign missionaries in this hour of unprecedented distress.

Northern Baptists join with their Southern brothers in recognizing this urgent need. It is one of the five major relief projects which the Baptist World Relief Committee is presenting to the denomination. The whole enterprise may be summed up in two brief but pregnant phrases: First, the desperate need of starving millions in Europe and China calls to the well fed Christians of America, and Second, the bright lights of many hundreds of Evangelical missions in Asia, Africa and the Island world are threatened with extinction without our aid.

Send your contribution to the World Relief Committee, 152 Madison Ave., New York, N. Y.

Air Raid Bombings in South China

From Swatow, South China, Dr. Kenneth G. Hobart reported the bombings with damage at Tang Leng, at Jiau Pheng where our chapel narrowly escaped injury, and at Lai Phu Sua where the Government Middle School was the target. The bombing was so effective as to result in the disbanding of the school. One bomb landed on the market place killing and wounding over 300 civilians. Happily none of our church members

was injured. At Sie Tang the father of one of our church deacons was killed in his home. At Ungkung where the planes came on a recent Sunday, their aim was not very good, for there were only three minor casualties. All these bombings made heavy work for our meagerly staffed Ungkung hospital. Mr. Luebeck reports: "We had several arm and leg amputations which had to be done with the most primitive instruments. Over 50 cases came to our door, some of whom died, while over 40 are still in the hospital." All of those are in addition to the usual number of patients, over 100 in the outpatient department every day, with only two nurses, two Chinese doctors and Mrs. Luebeck, who is a nurse, to care for this crowd of injured and ailing folk.

Ear Boring Ceremony in Burma

Recently I had an opportunity to attend an ear-boring ceremony! At the age of from 8 to 12 the little girls have their ears bored and the little boys become priests for at least five days. This latter ceremony is called Shin-byu. These ceremonies are celebrated with great festivities and are great events in the lives of the children. I had never seen the actual ear-boring before. The two girls who were having their ears bored were dressed in silk ingyis (jackets) and fancy longyis (skirts). A priest repeated long prayers. Then he had a bunch of leaves which he dipped in water and with which he sprinkled the girls. Then the Japanese lady doctor was called in. The girls were seated on a gilded dais. The doctor pierced the ears after first deadening the pain with novocain. The old priest asked one of the girls if it hurt and when she said no, he said that was because of the prayers he had said.—*Eva Cummins Keyser, Bassein, Burma.*

BOOK REVIEWS

(Continued from page 487)

More Missionary Stories To Tell, compiled by the Children's Committee of the Missionary Education Movement, as its title indicates, is the companion of a previous book of missionary stories, published a few years ago, which proved so popular that requests came for another book of the same kind. The stories cover a wide field of missionary interest. Included in the types of ministry in our own country are those to migrant workers, Indians and many foreign language groups. In the foreign field all of the great mission lands are represented. Added to these are a few stories about Christmas and Bible distribution, which help to make the collection representative of universal missionary interest. They are graded for children of Primary, Junior and Intermediate age. Leaders of children in church schools will find them a valuable source of story material. (Friendship Press; 182 pages; cloth No. 1, paper 50¢.)

◎ ◎ ◎

The Message of The Book of Revelation, by CADY H. ALLEN, discusses the historical situation that produced the Apocalypse, the conflict between the Roman Empire and the Church, the Christians' assurance of victory, and the bases upon which such a hope and confidence rested. It is not a

commentary, neither is any attempt made to identify popular political leaders, or present world conditions with persons and events recorded in the book. It is a study that will give confidence to the Christian when he finds himself facing conditions similar to those faced by these early Christians, and will assure him of the ultimate triumph of the Kingdom of God. This is one of the sane and sound books on the last book of the Bible. It offers both invaluable information and lasting inspiration. It should strengthen one's faith and make him determined to be a more daring and useful Christian. (Cokesbury Press; 169; \$1.50.)

Books Received

The Christian Fellowship, by NELS F. S. FERRE, Harpers, 236 pages, \$2.

Reaching The Unchurched, by ALFRED L. MURRAY, Round Table Press, 150 pages, \$1.50.

Doctor in Arabia, by PAUL W. HARRISON, M.D., John Day, 303 pages, \$3.

Book of Wisdom, by ROBERT A. SIMMONS, Christopher Pub. House, 414 pages, \$3.

Test Tubes and Dragon Scales, by GEORGE C. BASIL, 316 pages, \$2.50.

The Life and Teachings of Jesus Christ, edited by CHARLES A. McALPINE, Coverdale Press, 192 pages, \$1.50.

Jesus and Broken Personalities, by BROOKSIE STILLWELL WELLS, Revell, 282 pages, \$2.

Christian Symbols in a World Community, by DANIEL JOHNSON FLEMING, Friendship Press, 150 pages, \$2.

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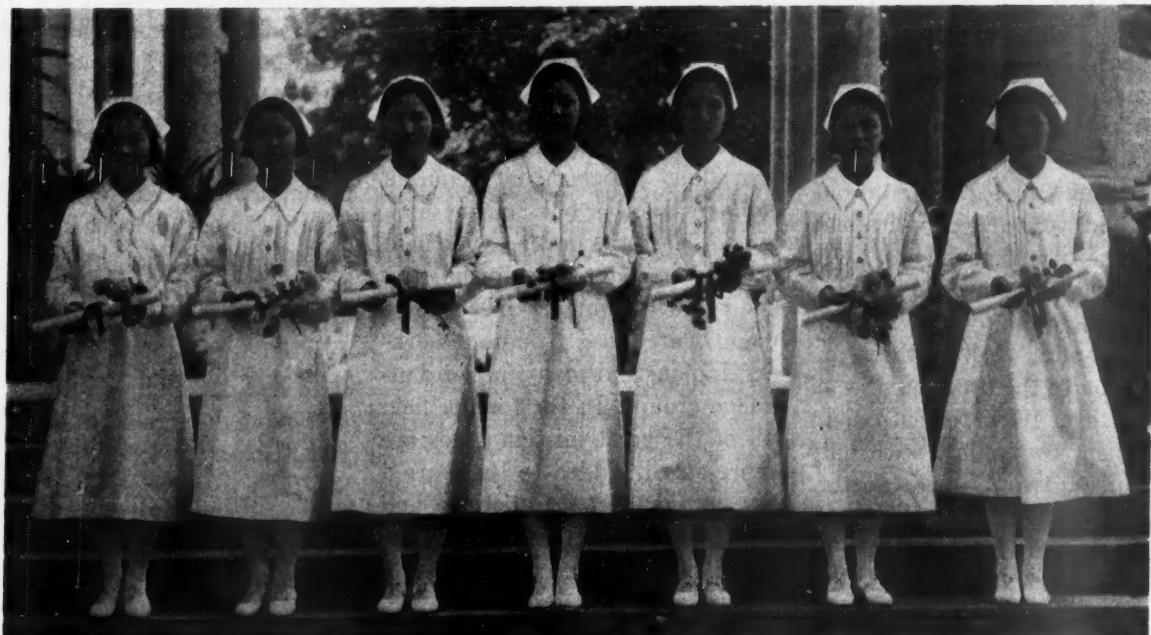
Subscribers in ever increasing numbers are subscribing for their public libraries, not only as a missionary service but also as a community service.

Will you not join them and see to it that MISSIONS is made available? Perhaps the Woman's Society, or the Men's Class, or some other organization in the church will supply the necessary dollar to make this subscription possible.

In all such library subscriptions the librarian is furnished the name and address of the friend who makes the subscription possible.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Nurses' graduating class at the Scott-Thresher and Bixby Memorial Hospitals in South China

Why Christian mission institutions have been of inestimable value to China is shown in the following message from Dr. Velva V. Brown, Superintendent of Scott-Thresher Memorial Hospital, Kakchieh, South China. "Never in the history of medical missions," she writes, "has our work been so appreciated. The fact that all other hospitals closed, due not to desire but to necessity, has given our institutions a prominence and an appreciation that is tremendous. Naturally government hospitals had to close or move. Private ventures closed for financial reasons or fear."

The Need of Daily Bread

Swatow is heavily fortified with armed sentries at many places and barbed wire entanglements closing off all streets after 7:00 P.M. During the long blockade of this port city before the Japanese occupation, no rice was imported and reserve supplies of all foods

First in Healing

were exhausted. Scarcity of food plus extremely high prices is causing greater suffering among the millions in this section than the actual warfare and bombing. People suffering from malnutrition are filling the mission hospitals. War conditions are scattering people and spreading infections. Huge armies of men are sleeping without bed-nets which prevent malaria. Many refugees are crowded into country places which already have one family to a room.

A Center of Influence

The rugged island of Kakchieh in Swatow Bay has been a center from which lines of Christian influence have gone out into all parts of South China. When the long-threatened occupation came, hundreds of frightened refugees sought safety in the Mission Compound at Kakchieh. The Woman's Bible Training School building housed

340 women and children during the first weeks. The devoted Chinese teachers, with the help of Miss Alice K. Chen, Principal, and Miss Elsie Kittlitz, kept them clean and busy. Recently, when Miss Chen and Miss Kittlitz visited some of these women, they were greeted with joyous cries of welcome and the words: "We'll never forget what was done for us in your school, and *best of all, we heard of Jesus there.*"

The Woman's School is now a part of the Kakchieh American Baptist Mission Religious Education Institution which includes all grades from kindergarten to the senior high with additional courses in Bible training. The Woman's School is going on normally but with fewer teachers and no dormitory students, due to the food problem. The students have continued their weekly prayer and missionary meetings, although funds are now too low for them to support their own Bible woman as formerly.

Highways and Byways in South China

Traveling today in China is a unique experience. Seven different ways of travel have taken me out on three different trips, led me to 13 different churches and made it possible for me to visit in all of the Christian homes in 80 villages. Imagine yourself traveling with me over torn-up highways and rocky byways on a mission of good will for Christ.

Of all the modes of travel in inland China today, the most usual is on foot. I think my first month's walking amounted to 100 miles. I was accompanied by two Bible women whose own field of work was in the districts visited. When we visited in homes of church members, we often talked with their non-Christian neighbors who gathered around curiously. Sometimes crowds would collect in the market places as we went through, and the pastor with us would stop and preach while we passed out literature. We found that most of the churches had regular Woman's Missionary Societies. Of the 25 churches on this field, 13 are carrying on schools similar to the Kakchieh Institution because the Chinese public schools in almost all the villages have been closed.

While most of the churches are too poor even to pay their own pastors' salaries, their members try in every way to help those more unfortunate. The Old River church sent \$11 as a communion offering to the Hai Mng church where ten families have to resort to begging in order to eat. Of their Christmas offering, \$30 and 100 yards of cloth went to the Chaoyang church.

As we went through the streets of various towns, women would call out the usual Christian greeting of "Peace." These trips made me more aware than ever of the privilege of this kind of work.

It made me more determined than ever to be faithful to Him in passing on His message of "Peace" to the many who do not yet know Him."—Dorothy Hare, Swatow.

The Power of Healing

One little village near Swatow had been suffering from malaria. When the report came that 40 people had died, Miss Marion Bell, staff nurse at the Scott-Thresher Memorial Hospital, Kakchieh, decided to go there to educate the people in ways and means of curbing this terrible disease.



Dr. Marguerite Everham and the pharmacist at Bixby Memorial Hospital

As we entered the village the children flocked around us; the women came to ask for medicine. How we wished we had the power of healing! We told them we had come to show them some pictures and tell them about malaria.

The next day 100 folks came to the hospital from that village for medicine. Plans are being made to go to other villages. As one woman said, "The rich can go to the hospital, but what about the poor? If one is too sick, one cannot walk." The countryside is hilly. South China is a needy field for public health

doctors. This village of some 2,000 people is only one of many more in which malaria of the most malignant type is raging this year."—Louise M. Griffin, Swatow.

A Plea for Help

The care of the war wounded has been a heavy strain on the staff and equipment of both the Kityang and Kakchieh hospitals in South China. They still cooperate in the training of nurses but transportation from occupied to "free" territory has been so difficult that classes have had to stay in one place longer than planned for.

At Kityang the Bixby Memorial General Hospital was somewhat damaged by a bomb, which fell 30 feet away. Chinese government officials have officially thanked this hospital for its service, since it is the principal place for receiving wounded in this part of China.

The hospital had also planned to open a Public Health Station. A splendid anti-cholera campaign was launched in the spring with the local medical association, the County Hospital and this hospital cooperating. Educational work and preventive inoculations in the villages were planned. But the closing of the port of Swatow prevented the drugs from being imported and the war-scare exodus of most of the local doctors made the campaign a smaller one. Two large leper clinics at Swatow have had to close down, also, for lack of drugs and government support.

Dr. Marguerite Everham, Superintendent of the Bixby Memorial Hospital, writes: "The poverty of the people causes many new problems for the church and the hospital as we try to carry on according to the standards of the past, when poverty was common, but not so extreme. Getting ready for heavy surgical work, supervising the teaching and training of student nurses,

(Continued on page 509)

TIDINGS

FROM THE FIELDS



Introducing New Missionaries

Evangel Agnes Allen has the honor of having been named for the Chapel Car Evangel of which her father was the missionary. Her membership is in the First Baptist Church of Gloversville, N. Y., of which her father is now the pastor. With such missionary influences permeating her life, it is not strange that Miss Allen went to the Baptist Missionary Training School to prepare for definite Christian work. After her graduation in June, 1940, she was appointed to Friendship House, Hamtramck, Mich.

Mary Zoe Annis, while attending Dakota Wesleyan University, came under the influence of a teacher who broadened her conception of Christian responsibility. Miss Annis received the B.A. degree from the Baptist Missionary Training School in June, 1940. During her years in Chicago, she worked in Aiken Institute, South

Chicago Neighborhood House, and the Negro Christian Center at the Training School. She was baptized in the White Temple Baptist Church of Mitchell, S. D. Miss Annis is now serving as Christian Friendliness missionary for the State of Washington.

Mary Louise Colver was born on a farm near Marengo, Ill. At the age of eleven she was baptized and soon afterward began teaching in



Evangel Agnes Allen



Mary Zoe Annis

the Sunday school. Miss Colver took the four-year course at the Baptist Missionary Training School, receiving her A.B. degree in June, 1940. September 1st she began her work at the South Chicago Neighborhood House, which has an average monthly attendance of 11,000.



Mary Louise Colver

Barbara Battershell, at the age of seven, made her profession of faith in Christ and was baptized into the membership of the Woodlawn Baptist Church of Chicago. She received the B.A. degree from the Baptist Missionary Training School in June, 1939, and the following November began her work as Christian Friendliness missionary in Chicago.

Prelediana Oliveira, R.N., born in Oporto, Portugal, is the daughter of a missionary pastor now in charge of a Portuguese Mission, the Union Baptist Church of Providence, R. I. At Lisbon, Portugal, Miss Oliveira had a high school course and studied for two years at the Conservatory of Music. After coming to the United States she spent two and a half years in high school; three years in the Rhode Island Hospital Training School for Nurses and in the



Barbara Battershell

Charles V. Chapin Hospital. After graduating in June, 1940, from the Baptist Missionary Training School in Chicago, Miss Oliveira was appointed to serve as a nurse in the Cranska Memorial Hospital, Managua, Nicaragua.

Mildred L. Spicer is a member of the missionary staff at the Italian Baptist Church and Community House in Philadelphia, Pa. After graduating from high school in Akron, Ohio, the city of her birth, Miss Spicer studied at the



Mildred L. Spicer

University of Akron, took a course at the Actual Business College, and in 1931 graduated from the Baptist Institute for Christian Workers, in Philadelphia, Pa. She is a member of the First Baptist Church of Akron, where she has served in many departments of the work. Miss Spicer has been also a salaried missionary at the East Akron Community House.



ABOVE: Gaynelle Whitney

BELOW: Beth Whisman



Gaynelle Whitney, although born in Greeley, Colo., has spent most of her life in Defiance, Ohio, where she received her grade and high school education and at-



Prelediana Oliveira

tended Defiance College. After graduating from the Baptist Missionary Training School in June, 1940, she was appointed to missionary service at the Christian Center in Weirton, W. Va., a steel-mill town of 24,000 inhabitants.

Fannie Bledsoe Goodgame is the daughter of Rev. John W. Goodgame of Birmingham, Ala. She entered Talladega College as a kindergarten child and finished high school in that institution.

(Continued on page 507)



Fannie Bledsoe Goodgame

MISSIONS CROSS WORD PUZZLE PAGE

No. 42—"Then Said Solomon"

ACROSS

1. "... all Israel obeyed him."
3. "he reigned over . . . the kings."
5. "And she said to . . . king."
8. "whether small . . . great."
9. Goddess of the harvest (Rom.).
11. Old stone implement; the oil (anag.).
14. "such as none of the . . . have had."
16. "out . . . the city of David."
17. "he built Tadmor in . . . wilderness."
19. Each.
20. Do work like Simon who lodged Peter.
22. South Atlantic state.
23. "like the dust of the . . ."
26. ". . . him with their whole desire."
29. ". . . much . . . thou shalt need."
30. Printer's measure.
31. Sea eagle.

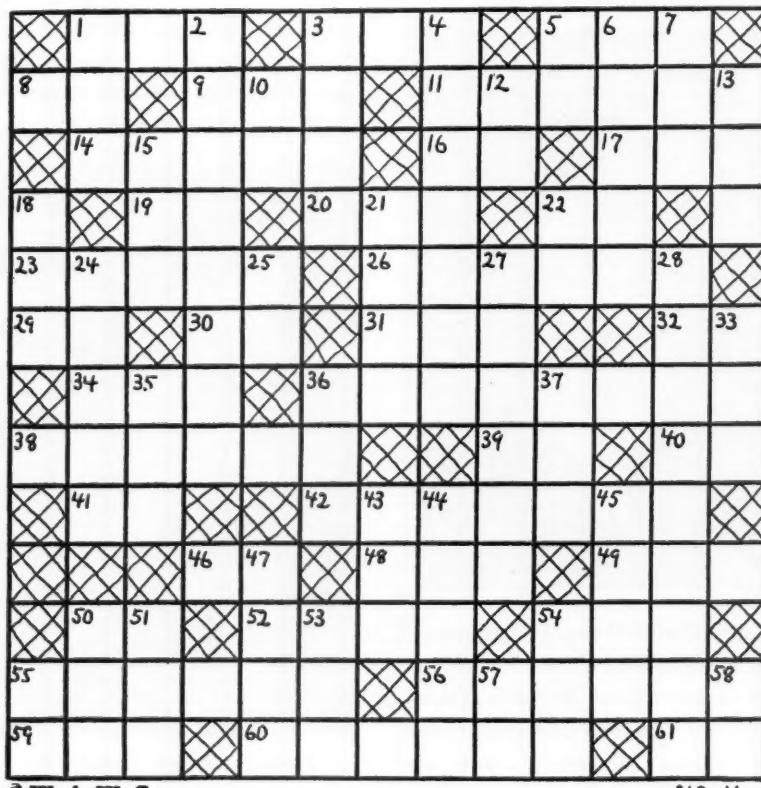
32. God in Hebrew names.
 34. "Then Solomon sat on . . . throne."
 36. "Cast me not away from they . . ."
 38. Game implement; scores (anag.).
 39. Tellurium.
 40. "which . . . built in Hamath."
 41. "on the altar . . . the Lord."
 42. "And . . . the son of David."
 46. Bone.
 48. "my . . . runneth over."
 49. "the Lord hath . . . it from me."
 50. "when she was come . . . Solomon."
 52. "Then . . . thou from heaven."
 54. ". . . God was with him."
 55. "they were filled with . . ."
 56. Fools.
 59. ". . . no man any thing."
 60. "Give me now . . . and knowledge."
 61. Sunday School.
- Our Text from Chronicles is 1, 3, 5, 14, 16, 17, 23, 26, 34, 36, 41, 42, 50, 52, 54, and 60 combined.



Last Month's Puzzle

DOWN

1. "and the Levites took up the . . ."
2. Gift receivers; on a steed (anag.).
3. Helper.
4. Feminine name.
5. Thallium.
6. Unite.
7. Suffix of ordinal numbers.
10. Portugal (abbr.).
12. "Moreover the king made a great throne . . . ivory."
13. The queen of Sheba "communed with him of all that was in . . . heart."
15. Noun suffix denoting agency.
18. "we will bring it to thee in flotes by . . . to Joppa."
21. New Testament form of Asher.
22. Worthless.
24. Star, a combining form.
25. His Majesty.
27. Open, as ears. Isa. 35:5.
28. Technicians.
33. Shelter.
35. Town in Bavaria.
36. Footlike part.
37. Find time (Dail. Eng.).
43. Wood sorrel.
44. Ghastly.
45. "State.
47. "be thou strong therefore, and . . . thyself a man."
50. "as a thread of . . . is broken."
51. "the . . . half of the great-



- ness of thy wisdom was not told me."
53. Son of Gad; ire (anag.).
 54. "Solomon kept the feast seven days, and all Israel with . . ."

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55. Trouble.
 57. "therefore made he thee king over them, to . . . judgment and justice."
 58. Means of transportation.

⊕ THEY SERVED THEIR DAY AND GENERATION ⊕

Emma Rauschenbusch Clough

A TRIBUTE BY FRANK KURTZ

EMMA RAUSCHENBUSCH CLOUGH, Ph.D., widow of Rev. John E. Clough, D.D., died on July 15, 1940, in Kingston, N. Y. Born in Rochester, N. Y., August 2, 1859, she was educated at the Rochester Female Seminary and at Wellesley College. Later she received her Ph.D. degree from the University of Berne, Switzerland. She was a daughter of Professor Augustus Rauschenbusch and a sister of Professor Walter Rauschenbusch, noted pioneer in social Christianity.

Appointed by the Woman's Baptist Foreign Missionary Society of the West for work in South India, she arrived in Madras, in 1882. After seven months of language study, she proceeded to Ongole where she began her work at the Boys' School and in connection with Bible women's activities. Here, too, she laid the foundations for the present Girls' Secondary School and the Normal Training School, which have supplied more women teachers, Bible women and Christian workers than any other schools in the mission. Her special interest in working among caste women brought many into the Christian circle.

In June 1893, she was married to Rev. John E. Clough, D.D., of the South India Mission. They returned to Ongole and labored there until their retirement in 1910. Dr. Clough died, Nov. 24 of that year, in New York.

Like her brother, the late Prof. Walter Rauschenbusch, writer and teacher, Mrs. Clough did much literary work in addition to her other activities. To her the Baptists of the world are chiefly indebted for the history and records of Dr. Clough and the great mass movement to Christianity in South India. She took great pains to interview the older missionaries and

Indian works and pastors of those early times. Her first book, *While Sewing Sandals*, was an account of the shoemaker tribe, large numbers of whom became Christians at the end of the great famine of 1878. A still more important and notable contribution to missionary literature, was her book, *Social Christianity in the Orient*, the history of Dr. Clough's great work in the Telugu mission.

Mrs. Emil Trbolet

Mrs. Melissa Aldrich Trbolet, widow of Rev. Emil Trbolet, missionary of the American Baptist Foreign Mission Society in Burma, died in Cleveland, Ohio, on July 25, 1940. Born in Deming, N. Y., February 20, 1861, she received her education at the Colby Academy, New London, N. H., and at the Normal School, Cortland, N. Y. She was appointed to foreign service under the Woman's Board in April, 1888, designated to Sandoway, Burma. In September, 1892, she was married to Rev. Emil Trbolet. Together they went to Bassein, engaged in both educational and evangelistic work, built up an excellent central station school and toured both the Bassein and Myaungmya districts. Later, in Mandalay, they continued educational and building work in full-time service. After three years in America they returned to service in Myingyan and there continued until Mr. Trbolet's death in April, 1924. Mrs. Trbolet returned to America in 1926.

Rev. Charles H. Tilden

Rev. Charles H. Tilden, 14 years a missionary in Jorhat, Assam (1908-1923), died on July 12, 1940, in San Bernardino, Cal. Appointed to Assam by the American Baptist Foreign Mission Society in 1908, he sailed in September of the following year. At the Jorhat Christian Schools (then the

Assam Valley Preachers' Training School) his knowledge of and training in industrial work aided greatly in the building up of the schools. He was born in Worcester, Mass., May 9, 1878. Step by step he worked his way through preparatory school, through Colgate University, 1906, and through Hamilton Theological Seminary, 1909. The definite call to service in far lands came during his college years, and at the Student Volunteer Convention in Northfield, under the leadership of Dr. Robert E. Speer. Appointed to Assam, his full two terms of service were given at the Jorhat Christian Schools, over which he had full supervision. While on furlough in 1915 he and Miss Grace B. Darling of Norwich, N. Y., were married. They sailed for the field in September, 1917, and continued at Jorhat until their return to America in March, 1922. Mrs. Tilden died in July, 1939.

Frederick J. Bradshaw

Rev. Frederick J. Bradshaw, 79, retired missionary of the American Baptist Foreign Mission Society, in West China, died at the home of his daughter in Glendale, Cal., on August 17, 1940. Born on September 28, 1861, in Centerville, P. E. I., Canada, he was graduated from Acadia College, 1890, and from Newton Theological Institution, 1893. In May of that year he received his appointment to evangelistic service in China. At Suifu and Yachow he served during his first term. In January, 1903, while home on furlough he was married to Martha A. Philip, M.D. The following month they sailed for China, designated to Kiating. For more than 25 years they gave devoted and untiring service among the Chinese people they came to know and love. In 1929 they returned to America. He is survived by his wife, two sons and a daughter.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE CHILDREN'S WORLD CRUSADE

THE ROYAL AMBASSADORS

What Will You Do With the Refugee?

With this excellent summary of where you can find complete information about one of the world's great problems there is no excuse for being uninformed regarding the refugees

IN THESE days of turmoil and anxiety, we may become so engrossed in purely humanitarian pursuits that we easily let our spiritual responsibilities slip and forget to be concerned with the welfare of "the stranger within the gates." In the last few years, we have come to realize that there are countless multitudes in the countries across the seas whose fate has been changed by the whims of some, the hate of others; they have been hounded from home and country through land and on sea and many have come to us as to the land of beginning again.

We want to plead once more for charitable understanding and a Christian attitude of hospitality toward emigres as this is still greatly needed both in our own ranks and in the country at large. To those who do not understand the background of this new immigration, we would suggest *Those German Refugees* by HENRY SMITH LEIPER, a reprint from *Current History*, May 1939 (free); *America and the Refugees* by LOUIS ADAMIC (Public Affairs pamphlet No. 29, 10¢); *Refugees, Anarchy or Organization* by DOROTHY THOMPSON (Random House, \$1); *You and the Refugee* by Norman Angell (Penguin Edition, 25¢). There are also those who wonder if emigres are a credit or a liability. We refer them to *Refugee Facts*, a pamphlet published by the American Friends

By JEANNE BRADBURY

NOTE.—*Jeanne Bradbury, the author of this article, wrote "The Good Samaritan Needed No Lawyer." See MISSIONS, pages 144-148, March, 1940. This article suggests where reliable information about refugees may be obtained.*—ED.

Service Committee, 20 So. 12th St., Philadelphia, Pa. (15¢); also *Refugees, 1940*, published by the Presbyterian Board of Publication.

One cannot understand this situation without facing the sad fact that one of the underlying causes of it all is the sin of anti-Semitism. Are Christians faultless in this regard? Should we not gratefully recognize the part that Jews have played in the building of civilization? An informative book on this subject is *Jews and World Affairs* by HARRY I. KESSLER (Bloch Publishing Co., \$1). Unfortunately there have been in the last few

years, efforts to promote anti-Semitism as stated in a release published by the Federal Council of the Churches of Christ in America's *Information Service on Current Manifestations or Organized Anti-Semitism* (297 Fourth Ave., New York City, 10¢).

A very fine study book will soon appear, *The Jews Today; A Call to Christian Action* by CONRAD HOFFMANN, JR. (Friendship Press, 35¢). In this year's study of shifting populations we find one chapter in the young people's book *Move on, Youth!* by OTTO NALL, which should help to understand the refugees, especially the children.

It is of the children that we often think. They have so much to try to forget, even during their tender years, and it is sometimes hard to get used to new places, new faces, new ways and a new language. So we want to tell you about Ingrid. Ingrid was born nine years ago in a lovely Rhenish town, under the shadow of a famous cathedral, in a home of great culture and refinement. Soon, however, another shadow loomed above that household: the swastika and what it



Ingrid, a charming German refugee (center), happy with her new playmates in the United States

meant to non-Aryans. When time came for her to go to school, the golden-haired, blue-eyed delicate child was not wanted; she had to be sent away to Switzerland, in the hospitable home kept by a kind pastor for children. Finally, the family was separated and our little friend came to America with her mother in order that she might grow as a normal child should in an atmosphere free of fear and privation, away from hate and restrictions. More difficulties ensued. The mother unable to continue in her own profession for lack of opportunities (she is a talented singer and teacher) has courageously found manual work necessitating her continued absence from home, so that Ingrid would have to be left alone a great deal. One of the Managers of a Children's Home became interested in Ingrid and the board arranged for her admission to the Home. Now, her mother tells us that she is happy with children of her own age, the language is not a hardship for her any more, she loves the country and now that the first homesickness has gone, she is becoming accustomed to her new surroundings. This is an instance of how any church, organization or individual can give first-hand assistance in this so often quoted "refugee problem." The American Committee for Christian Refugees' Service center, 165 West 46th St., New York, N. Y., will provide you with personal data.

While it does not provide pleasant reading, it is indispensable that we acquaint ourselves with the vicissitudes and in some cases persecution nigh unto death suffered by these people in the dictator countries of Europe. There were those, of course, who never had a chance to get away; they were interned or imprisoned because they did not conform to the prevailing ideology. In connection with this, one should read the let-

ters of German pastors in prison, edited by CHARLES S. MACFARLAND, under the title of *I Was In Prison* (Fleming H. Revell Co., \$1). Personal experiences of refugees are related in such books as *Across the Dark River* by PETER MENDELSSOHN (Doubleday, Doran Co., \$2.50) which, under the guise of fiction based on facts, gives the story of the sad exodus of a group of people shunted across mid-European frontiers. *Savage Symphony* by EVA LIPS (Random House, \$3.00) written a few years ago furnishes an excellent picture of the situation in which those non-Jewish intellectuals at variance with Nazi policies found themselves.

Shall we not, as Christians, have a better understanding of the problems of the emigre after acquaint-

ing ourselves with reliable facts, and will we not also want to help? The European war is causing new difficulties. Those who had escaped to friendly nations find themselves trapped again and, in some cases, returned to their tormentors. We can contribute to our Northern Baptist World Relief Fund and in some measure assuage the misery of many in Europe. All information about World Relief can be obtained from the office of the Executive Secretary, Dr. P. H. J. Lerrigo, 152 Madison Ave., New York City.

Get acquainted with an emigre family or individual and really show that Christian America means to help others to the realization of the words written by Emma Lazarus and engraved on the pedestal of the Statue of Liberty:

GIVE ME YOUR TIRED, YOUR POOR,
YOUR HUDDLED MASSES YEARNING TO BREATHE FREE,
THE WRETCHED REFUSE OF YOUR TEEMING SHORE.
SEND THOSE, THE HOMELESS, TEMPEST-TOST TO ME,
I LIFT MY LAMP BESIDE THE GOLDEN DOOR.

ROYAL AMBASSADORS

A New Friend for Every Community

Royal Ambassadors study to be friends of folk around the world. To be the friend of a refugee would be a real privilege. Why should not every community in our favored United States have at least one refugee friend? Ambassadors, are you making the best of your opportunities for international friendship and good will by getting to know and to become the friend of a refugee from Europe or Asia? If you need help, write to the Department of Missionary Education, 152 Madison Ave., New York, N. Y.

Royal Ambassador Progress

The High Counselors of Royal Ambassadors have been active in

developing the work in their respective states through the year. A new interest in the program of the Royal Ambassadors has been exhibited on the part of many of the older chapters, and in at least 23 states new chapters have been organized this year. Not only has the winter program in the church taken on new life in many places, but there is a revival of interest in camps for boys. The Department of Missionary Education is participating in the camp work through personnel and program in other practical ways.

Two pieces of material have been produced this year for experimental use. *Hero Craft* is a four-fold program of study, craft, service and witness. This is the second

of a series begun with the pamphlet, *Four-Point Project Program*. These twelve programs based on the lives of the great missionaries will enrich the program of activity for the Royal Ambassadors. *Hero Craft* will be used experimentally for a year and then will be revised and published.

The other piece of material to add to the curriculum is an experimental course in journalism. This will be valuable for use in the summer camps and also in the regular program of Royal Ambassador work. Again, this will be tried out before it is put in final form for publication.

WORLD WIDE GUILD

Dear Girls of the Guild:

One of the first missionary women I knew and one who has been—because of what she is—a continual source of inspiration, is Mrs. Andrew MacLeish.

In this issue of *Missions* your national secretary and all Guild girls everywhere would salute her with grateful hearts. Her contagious interest in the missionary cause, her efficiency and far-seeing plans, her vigor and vitality and above all her youthful, forward-looking spirit and faith in girls has proved, through the years, her right to be called, "Mother of the Guild." Never can she know all the influences which she sent forth with the World Wide Guild!

It is fitting that in this anniversary year she should speak to her Guild Girls.

Sincerely,

152 Madison Ave., New York, N.Y.

Dear Worth-While Girls:

So you are 25 years old this year! I remember well what a hot summer it was 25 years ago when I was forming the plan and writing the first manual. I searched far and wide for a cool spot, and finally took to the cellar. Some of last summer's weather has reminded me of it.

Originally there had been three Women's Baptist Foreign Mission Societies, one in the East, with headquarters in Boston, one in the Central West, with headquarters in Chicago, and one on the Pacific Coast. The last mentioned had united with the Central West, forming the Society of the West. In 1914 the Eastern and Western Societies consolidated to form the present Woman's American Baptist Foreign Mission Society. Then we found that we had seven or eight organizations for girls and young women, and they had to be reduced to one. That is how the World Wide Guild was born in 1915. In 1916 the Women's Home Mission Society asked to have its Young Women's Societies join the Guild, and so you became the one young women's and girls' missionary organization of the Northern Baptist Convention.

You remember the story of the Sower who went forth to sow his seed. Well, this seed certainly fell upon good ground, for here is your record for 25 years. More than 300,000 girls and young women have become members of the Guild; nearly 16,000 chapters have been organized. This great army of girls have all had more or less missionary education. They have become intelligent in the field of missions. They have contributed \$671,586 to our denominational

missionary work. Also 150 women who were trained in the Guild have become important leaders in our missionary work. At least 75 of these Guild girls have gone as foreign missionaries and 50 have served in the home field, among Indians, Puerto Ricans, Mexicans, on the prairies and in the cities.

But to me the finest thing of all is that the spirit of the Guild has gone out into this struggling, confused, suffering world, so dominated in many places by the spirit of hatred. In China and Japan—at war with each other—there have been chapters of the Guild, binding girls together. There are chapters in India and Burma, in Africa, in Cuba, Puerto Rico and Central America, and in Mexico, Alaska and Canada.

Your present duty is very clear. It is to help preserve and extend the spirit of Jesus Christ throughout the world. That only can solve the problems and heal the suffering of the world. It is because we have not loved as brethren, because we have not done justice, loved mercy and walked humbly with our God that such troubles have come upon the world. We must get back to deep faith in God and sincere, simple Christian living.

As for missionary work your task broadens with this 25th year. The Foreign Mission work done by European religious bodies must largely cease. To America the torch is passed and you must help to spread the gleam. World Wide the Guild must be kept, and I know you Worth-While Girls will do your part. I pray God's blessing on you.

*Martha H. MacLeish,
Mother of the Guild.*

Hands Across the World

One of the loveliest and most interesting and most important parts of the world is West China. What happens there may have a

good deal to do one day with what happens in other parts of the world, even in America. If we could reach our hands down, down, or is it up, up, through the earth, we would come out on the other side of the world in West China. It isn't so far away after all because, if you were going around the world and got further away than West China, you'd be nearer home. But whether we reach round the world or through it, it would be with a special welcome for three new chapters in West China.

One day there tumbled from a letter, enrollment blanks for the "Love Chapters," the "Faithful Chapter" and the "Longsuffering Chapter." The postmark was Yaan, Sikong, West China. The writer of the letter was Ada Nelson, one of our missionaries. The letter came 2,000 miles over China via air mail, with the most interesting stamp on it. The triumph of that letter, over the uncertainties of travel in air and on sea these days, is a symbol of that triumph which will come with the growth of Christian fellowship in the earth.

These new chapters in West China will have something to do with what happens in other parts of the world, and their influence will be for "peace on earth, good will to men."

Miss Nelson's letter, which follows, introduces them to us and makes us feel that we know already these sisters of ours:



Faithful Chapter, Yaan, West China

"Beside our devotional each meeting and learning Guild songs, etc., our main project is studying conditions in other countries. We started with the countries closest at hand: Indo-China, Burma, and Russia. We are making scrapbooks with maps, pictures, a short history, a dressed paper doll, a flag, coin rubbings, stamps, etc. We take an imaginary trip to each country and have a girl or two dressed in costume to welcome the travelers as they arrive. We have been on a couple of picnics. On one picnic the girls took little sisters with them, from our school for poor children. They enjoyed it very much. They also invited these same children to a Christmas party. The 'Faithful Chapter' is

the oldest, and has 25 members. They are the graduates of our Primary Girls' School which only takes them through the sixth grade. Most of these girls are now in the Government Junior High School. The 'Longsuffering Chapter' is the girls of our highest grade in school. They will be with us for another year before they graduate. There are 18 in that group. The 'Love Chapter' is our second highest grade in our Primary School. They will be with us for another year and a half. There are 25 in that group. We would like pictures, stamps, or any interesting information about other countries. It is very difficult to get pictures or interesting things here. We would be glad to share any information or experiences that would be of interest to other girls."

Friendship Ties for Japan

In these days when question marks seem to rise out of the Pacific, it is good to know that the World Wide Guild is putting an exclamation mark on understanding and good will and making it real by carrying friendship ties between Japan and America. Rev. Emery E. Andrews, associate pas-



Girls of the Seattle Japanese Guild ready to sail for Japan

tor of the Japanese Baptist Church in Seattle, sends this interesting story of their trip to Japan:

"A bright and happy group of Japanese-American girls sailed from Seattle, March 5, on the N.Y.K. Line S.S. *Hikawa Maru*, on a look-study tour to the land of their fathers. There were 13 in the party, eleven girls, Mrs. Shigeko Uno, their leader and chaperon, who is a graduate of the Baptist Missionary Training School in Chicago, and Mrs. Fusa Kunitsugu, the mother of one of the girls. For months they have been studying up on the Japanese language and practicing Japanese etiquette for the sake of their parents here and their relatives in Japan, but the chatter of their farewells was all in English. The tour party is mostly made up of members of the World Wide Guild of the Japanese Baptist Church and they traveled under the name of the W.W.G. Tour Party. After a sight-seeing tour in Japan the party will break up and the members will return to Seattle or remain in Japan for a few months' study. This is the first Christian or church group to make such a study tour. This fact, and being from one church and our own W.W.G. made the sailing a very significant event."

Burma News

The W.W.G. has been very fortunate this year in having for a president, Ma Sein Myine, a very active and enthusiastic girl. She and one of the Bible women have planned the programs and carried them out. The Guild had almost doubled its membership, though some of the additions are very young sisters who do not quite understand, but they do not want to miss anything. This is a good outlook for another Guild at a future date. Two of the Guild girls will be baptized soon.—*Dorothy E. Wiley, Mandalay, Burma.*

Children's World Crusade

Dear Crusaders:

What boy or girl doesn't love birthdays? Well can I remember the fun we used to have in our family every time a birthday rolled around. We always celebrated at dinner in the evening. The dining room door was kept shut tight and no one was allowed to enter until Mother rang the gong. As Mother opened the door and we caught the first glimpse of the table everyone let out soft oh's and ah's of wonder and delight. There, marching around the center of the table, was a circus parade of animal crackers, two by two, just like in Noah's ark! We always ate the meal by candlelight, which seemed to keep our voices soft and low. A feeling of excitement hung in the air as we sat down to eat the favorite foods of the one whose birthday we were celebrating. Just before dessert time the birthday child would be sent to the living-room to wait until the family began to sing "Happy birthday to you." At that signal he hurried back to find a cake blazing with tiny candles and a great heap of interesting white packages arranged around his place. While his ice cream melted and the candles burned down to the frosting on the cake, the birthday child would open his gifts and pass them around for all to admire. Last of all he cut his cake and then leaned back to enjoy his ice cream slowly and think of all the good things the day had brought. That night the birthday child went to bed with a glad heart, because God and his family and friends were doing so much to help him grow into a strong, useful, happy boy.

And what boy or girl doesn't love to go to birthday parties? I

don't hear anyone say no. So let's slip into our party dresses and Sunday suits in readiness for some fun. There are three special birthdays in our big Baptist family this year and we Crusaders want to have a part in all of them.

When I went to Chicago last winter a friend took me to a large brick building where many young girls were learning to be friends to people all over the world, who need their help in learning about God and his great love and care. "Missionaries" is the special name we give these people. These girls are jolly and friendly, the kind of people we all like for teachers, full of wise and good ideas, understanding when we make mistakes, good fun in games and fair to everyone. Although they are still in school, these girls are really missionaries already, for they are good friends to all the Negro boys and girls who live near the school. They invite these children in for stories, help them put on plays, teach them games, sing with them and play with them, so that they may grow up knowing of God's love.

This year our Baptist Missionary Training School, as it is called, is celebrating its 60th birthday. For 60 years the School has been helping missionaries get ready to become the friends of those who need them. Some of these students have later become our own special interest missionary friends. So I know you want to wish the School happy birthday and a long useful life.

There are 70 candles blazing on the cake at our next birthday party for this birthday child is 70 years old. It has a name almost as long as its years. It is called the Woman's American Baptist Foreign

Mission Society, a hard name to say. Yet it is easy to remember what the name means for this is the group of women who raise money to send our missionaries to far-away lands. It takes many pennies, nickels and dollars to send a missionary to China, pay for her food and home, and build schools and hospitals and churches, where missionaries may teach and preach and heal the sick. These women have a giant-size job getting money enough to send missionaries to China, Japan, Philippine Islands, Africa, Burma and India. But after 70 years they have learned a lot about the stupendous job, so let's wish them a happy birthday and congratulate them for doing such a hard job so well.

Crusaders have already had a part in the third birthday party for this is the birthday of our own sister. Twenty-five years ago Miss Alma Noble, the sister of our own Miss Mary Noble, started to lead the World Wide Guild into the paths of world friendship. Many of our big sisters belong to the Guild and you know it is like the Children's World Crusade for older girls.

On May 18th, in Atlantic City, 800 girls and women gathered for a gigantic party to celebrate the 25th birthday of the Guild. There were hundreds of candles, bowls of beautiful flowers, joyous singing and elegant speeches, all in honor of Guild's birthday. One of the speeches was a letter written by a Crusader in California to wish the Guild girls happy birthday for all of us Crusaders. Here it is for you to read:

"W. W. G.

Greetings from California. I give you my greetings and congratulations on the W. W. G. 25th birthday. The W. W. G. organization is a fine organization. I am proud to belong to C. W. C. I am also honored to be chosen to write

this letter. I realize it is a great honor to be able to write this letter and also to be able to belong to such a fine organization. I hardly know what to say as I have never written you before. So I will have to stop now as I have run out of words.

BILLIE TOBIN."



Miss Orma Melton with Chinese child

Everybody knows that a birthday is not a birthday without greetings and gifts. Since the Baptist Missionary Training School and the World Wide Guild and the Woman's American Baptist Foreign Mission Society are all members of our big Baptist family we Crusaders will want to take some way to wish them happy birthday. If there is a Guild in your church perhaps you could plan to make them a greeting card. Perhaps you would like to set aside one of your offerings as a birthday gift for the School, or the Woman's Foreign Mission Society, so that beginning with their birthday year they may help even more people to live happily in God's world. And all of us can offer a special birthday prayer, asking God to help these birthday members of our family, who are working to spread Christian love and friendship all over the world.

Just as the birthday child went to bed with a glad heart, because those he loved helped him grow stronger and more useful, so we want these birthday friends of ours to become stronger and more useful to God's children everywhere, because we have loved them and helped them grow.

Your friend,

Emily F. Bergen

152 Madison Avenue, New York, N. Y.

Special Interest Missionaries

Miss Orma Melton is a missionary in China, the land which we like to think of as a place of fascinating little shops, picturesque sampans, bright paper kites and gaily dressed people. But China is quite a different place today with airplanes whizzing overhead, soldiers marching and bombs raining destruction. Mothers and children are having to flee from their city homes to the country, where there is less danger from bombs. Even if they escape safely, their homes are destroyed and they are left with only the food and clothes they can carry. These people, made homeless by war, are called refugees.

Christian missionaries are trying to keep refugee children healthy and happy, even though war-clouds overshadow the land. Miss Melton is one of our Baptist missionaries doing this work. On August 15, 1930, she first sailed for China to teach at the Memorial Mothercraft School in Huchow. When that city was burned, the school, teacher, pupils and all, was moved to Shanghai. Now Miss Melton is teaching English at the great University of Shanghai, serving on the Board of the Mothercraft School, teaching Sunday school and working with refugee children. Although the children in the refugee camps have no home, few clothes and little food, they are a jolly group, full of fun and ideas.

Miss Melton tells the story of children in one camp, who built themselves an outdoor schoolroom with bricks gathered from buildings ruined and burnt. They piled up bricks to make seats and desks and arranged them in neat rows. Around the room they built a wall of bricks, two or three layers high.

I know you will like Miss Melton for she is a great friend of all Chinese boys and girls. When she arrives in a refugee camp with her accordion, the children run to meet her. When she writes stories for us, I know we shall all be anxious to read them. Because she knows Chinese boys and girls so well, she can help us make friends with them during this coming year.

If we want to keep up with our other Special Interest Missionary, Miss Helen White, we will have to get a car, for Miss White is always on the move. She travels up and down the central part of the United States, visiting Migrant camps. Migrants are people who harvest our fruit and vegetables, picking peas when they are ripe, then moving on to tomatoes; from there on to cherries, etc. There are two million of these people in our United States—700,000 are boys and girls who cannot attend school because they move too often. The Migrants live in camps near the fields and their homes are often tents or crowded shacks, with sometimes nine people sleeping in one room. Although these children help pick the oranges, peas and carrots that make us strong and healthy, they get very little of this food themselves.

When church people discovered the unhappiness of this Migrant world, they set up Christian Centers. Here babies are cared for while mothers work in the fields. Children are taught to read and write. Nurses show the children how to brush their teeth and care for their health. Mothers and



Miss Helen White in front of a migrant's home

fathers drop in during the evenings for games and singing. Sometimes Centers are started in old barns that have been scrubbed and painted. No matter how simple the building, Christian Centers always bring new health, happiness and courage to the Migrant people.

As a little girl, Miss White became interested in the Migrants. When she got to college she spent all her summers helping people in Migrant camps. By 1939 she had come to know Migrants and their needs so well that she was made supervisor of all Migrant work in our midwestern states. She visits the camps in these states and discovers what the Migrants need and how church people can help them be more happy.

Miss White has some interesting pictures and stories for us. She wants us to come to know the boys and girls in our own country, who are working every day to give us health and happiness.

Supplementary Material on China and Migrants

CHINA:

Lan Ying's Birthday. NINA MILLEN. Thirty photographs and story for young children. 25 cents.

The Amazing Chinese. WILLIS LAMOTT. This picture book, prepared for young people, contains excellent pictures of refugee ac-

tivities, suitable for use with children. 25 cents.

A Letter from Madame Chiang Kai-shek to the Boys and Girls Across the Ocean. Tells of life and activities of Chinese children in war time. Fully illustrated with photographs. Obtained free by writing Golden Rule Foundation, 60 East 42nd Street, New York City.

"The New Church along the Back Road into China." Article in January, 1940, MISSIONS.

"Only a Watermelon for Supper." Story of travel in China. March, 1940, MISSIONS.

MIGRANTS:

Jack of the Bean Fields. Thirty illustrations and story for young children. 25 cents.

At Home on the Road. Pamphlet illustrated with telling photographs. 10 cents.

They Starve That We May Eat. EDITH LOWRY. Combines factual study of migrants with excellent photographs. 35 cents.

Scenes from Migrant Life. Large picture sheet containing 14 photographs which can be mounted or placed in record books. 15 cents.

"Is It the Land of the Free?" Illustrated article in March, 1940, MISSIONS.

"Share Cropper Misery." Illustrated article by Mark Dawber in April, 1940, MISSIONS.

TIDINGS

(Continued from page 497)

After graduating from Selma University in 1912, she taught for two years in the public schools of Birmingham. Her next position was under the American Missionary Association, as a teacher at Florence, Ala. From 1918 to 1920 Miss Goodgame was employed by the government as a teacher at Muscle Shoals, Ala. She was later engaged as a government investigator for one year. Miss Goodgame succeeds Miss Ruby Baker, who was married recently, as missionary at the Christian Community Center in Cleveland, Ohio.

Beth Whisman, on September 1st, began her work as general

missionary in the tri-state area, Idaho, Utah and Montana. She is at present stationed in Ogden, Utah. After graduating from high school she attended the Grand Island Baptist College and later the Wayne State Teachers College — both in Nebraska, her native state. Miss Whisman taught school for more than five years, but with no particular goal for her life. In 1936, while attending the Nebraska Baptist Assembly, she was inspired by an address by Miss Suzanne Rinck, field secretary of the Baptist Missionary Training School, to give her life to home mission work. After two more years of teaching, Miss Whisman entered the Training School, graduating in 1940.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

A County Fair

As stated last month, the program entered by the Memorial Baptist Church, of Jamestown, Pa., won second prize in the annual contest.

The following details are from a letter from Mrs. E. D. Beihl, Chairman of the Program Committee:

The meeting was held in October and was our regular monthly meeting. We invited the women from five other churches within a radius of twenty miles. At least one woman from each church took some part in the program. Because all churches except one were in Cambria County we called the meeting *A County Fair*. Attractive booths were set up, using a couple of long tables and dividing the booths with crepe paper. All phases of our work were represented. Over each booth a sign was hung, bearing the name of the department represented. We gathered from

here, there and everywhere materials for the booths.

The Association secretaries present were asked to tell of their work (we had White Cross and Children's World Crusade represented that way). Where an Association secretary wasn't available, we used local secretaries.

The booths were arranged at the front of the church, and as each secretary took part, she stood in front of her booth. Later everyone was invited to visit the display, and encouraged to ask questions.

All talks were limited to six minutes. The devotional leader was in charge of the devotions, using Scripture verses for each phase of the work. (She had all the verses typed, so there were no pauses.) She would announce the department and then read the verses—for example, *Missionary Education*—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. How much better it is to get wisdom

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than gold! and to get understanding rather to be chosen than silver! And Jesus increased in wisdom and stature, and in favor with God and man."

The other selections were: *Christian Friendliness*—1 Chron. 29:15; Eph. 2:19; Heb. 13:2. *Christian Citizenship*—Luke 2:52; Matt. 17:24; John 2; Matt. 22:17. *Children's World Crusade*—Prov. 20:11; 22:6; Luke 18:16. *Student Counselor*—Prov. 11:14; Eccles. 12:1; 2 Tim. 1:2, 3; *World Wide Guild*—Psa. 144:12, 11. *White Cross*—Luke 9:1, 2; 10:33, 34; Matt. 25:40.

Of course, we had special music and several hymns. At the close we served refreshments, and had a splendid social time, visiting, getting acquainted and inspecting the displays.

This program was presented at a regular monthly meeting of the society. The judges, however, saw in it "an excellent and novel suggestion for the annual meeting of a missionary society," for the following reasons:

(1) By the use of such a plan requiring the cooperation of every member of every committee, each committee would feel the urge to do its best work.

(2) The booths would lend new charm to the old, familiar room.

(3) Instead of lending half-an-hour to stereotyped reports read by each secretary in turn, each com-

mittee would be "on its toes" to make the presentation grip the interest of all present—also to hear and see what other committees would do.

(4) If given in the evening, boys and girls could (as they should) have a conspicuous place and assignments in the Children's World Crusade booth. Invitations sent to all church members might result in the various committees securing new members among the women present and an increase of interest on the part of the men in missionary methods and achievements.

(NOTE: Annual meeting programs are always in demand. Won't you send a description of yours to be shared with *Open Forum* readers?)

Consecration With a Reservation

The following poem formed a part of Miss Mary Beth Fulton's message at the winter Convocations, and all who heard it were deeply impressed. Since then, Miss Fulton has received scores of requests for copies. To give the poem a wider use, it is reprinted here.

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I'll go where you want me to go, dear Lord.

Real service is what I desire.

I'll sing a solo any time, dear Lord,
But don't ask me to sit in the choir.

I'll do what you want me to do, dear Lord.

I like to see things come to pass,
But don't ask me to teach boys and girls, dear Lord,

I'd rather just stay in my class.

I'll do what you want me to do, dear Lord.

I yearn for Thy Kingdom to thrive.
I'll give you my nickels and dimes, dear Lord,

But please don't ask me to tithe.

I'll go where you want me to go, dear Lord.

I'll say what you want me to say.

I'm busy just now with myself, dear Lord.

I'll help you some other day.

—Rosslyn C. Steere.

Flag Salutes

The Flag that Flies Highest of All, mentioned last month, is published by the American Baptist Publication Society. The price is 50¢. The Society publishes also *Our Emblems*, a book of services honoring "the National and Christian Emblems and our Bible in salute and appropriate ceremony." Price 25¢.

• THE CONFERENCE TABLE .

Rotation in Office

IN MANY states and associations it is now three years since new constitutions were adopted, based on the suggested form proposed by the National Committee. So this fall there are an unusually large number of states where officers and chairmen have finished their term of office and new workers must be secured.

The question of rotation in office is a really serious one. There are many arguments for it. It is democratic. It gives more women an opportunity for the joys of these offices as well as the responsibility. It develops new women. In a few years it develops a constituency which thoroughly understands the work because many women have carried one phase of responsibility. Many other arguments could be given. But not all the arguments are on one side. It is also true that many of these positions can only be filled acceptably by women who know the work of the department thoroughly. They must also know the

constituency with whom they are working. All this requires time. Often it seems that just when a woman has really learned the ropes, "rotation in office" dictates that she shall pass it over to someone else.

Why not develop "understudies"? Would it be well if the White Cross chairman, for instance, had someone helping her during the last year of service. This apprentice might then be able to take up the work already well inducted in service. It might also be possible to do as some states do with their Presidents, who are ex-officio members of the board for a year after their term of office has expired. If these two methods were used in the offices and departments, could we not have rotation in office without the loss sometimes involved?

Lamplighters

"Radiating the Light to the Last Woman in the Last Church." Such a slogan as this bears heavily on two groups.

First—The Association officers. They are essential if suggestions

from the state leaders are to reach the local church. They are the lamplighters in their field. And lamps will be dark in many churches unless they are steadily at work.

Second—The leaders of woman's work in the local church. This slogan means there must be some way to interest the following groups: Business and Professional women; young mothers kept home by little children; shut-ins; college girls; high school girls.

What is your plan in your church that the joy and bigness of missionary service may enlighten each of these groups?

Stewardship and Evangelism

Two new leaflets for women are available for 10 cents each. *Creative Stewardship* and *Witnesses of the Light*. What can you do with them? Here's one suggestion. Organize a number of morning neighborhood groups to meet once a week for six weeks for one hour only. Do not attempt to secure large groups. Six women meeting around a dining room table would be ample. Let them use these books and their Bibles as a basis of informal study and discussion. Do not have a leader. Have a hostess or starter. Perhaps it should be rather a "Starter and Stopper." Let each group report its findings to the Society.

WOMEN OVER SEAS

(Continued from page 495)

giving attention to housekeeping is too much for one person to do. Hence we rejoice over the prospect that another nurse is to be sent to the South China mission. . . . The work goes on in both city and country places to which Christians have scattered. Whether actual fighting increases or decreases in these parts during the coming year, we need the prayers of the churches in America, who

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have sent us here, that peace and blessing may come to these two great nations at war."

South China, where Baptist women first pioneered in medical work, where they founded the oldest Woman's Bible Training School in the world, is now a scene of deepest human misery. Your missionaries working there are tragically handicapped by lack of staff. What better way can you celebrate the THRESCORE YEARS AND TEN Anniversary of your Society than by making your gift a part of the \$11,700 needed to send out a nurse and an evangelist?

Gifts should be sent at once to Miss Frances K. Burr, 152 Madison Avenue, New York, N. Y.

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A Call to Prayer**By E. J. MILLINGTON***President of the Northern Baptist Convention*

IN ACCORDANCE with the expressed desire of many leaders of our denominational life, I earnestly request our people to set aside Sunday, October 13, 1940, in their several places of worship, as a day of prayer for peace. I further suggest that the intervening days be spent in solemn personal heart-searching, and in earnest fraternal conference, that we may seek to know the mind and the will of God, so that our prayers may accord with His eternal purpose. The Lord Christ commanded us: "Seek ye first the Kingdom of God and His righteousness." He told us, when we pray, to say: "Thy Kingdom come. Thy Will be done on earth as it is done in heaven." There can be no abiding peace until that prayer has been answered. Only His Kingdom can be the foundation for peace.

Let us so live, and so pray, that the utmost desires of our hearts may be satisfied from the overflowing fountain of God's holiness and love.

Ask Your Interpreters!**By DAISY DEAN BATE**

YEARS ago I was greatly intrigued to see and use the "Ask Mr. Foster" information service.

Three years ago the Woman's Foreign Mission Society organized for your information a League of Interpreters that would serve as a travelling bureau of information. Like Mr. Foster's Bureau it must be used to be appreciated.

The Interpreters do not know everything about our work, but they do know a lot, and they also know how to help you to get the information they lack. Last year 839 of them were in action, and they gave 3,395 addresses, 1,000 more than in the previous year.

The Interpreters spoke to Women's Societies, W.W.G. Chapters, Young People's Groups, High School Assemblies, Bible School classes. They were used in church services, association meetings, dra-

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matic presentations, in churches of other denominations, and even in Kiwanis clubs.

While not actually missionaries, they were often mistaken for them and were asked about problems on the field, learning the language, etc. This proves that their messages were real and vivid.

Could your church pass a True-False Test on our ten Baptist Mission fields around the world?

Why not invite an Interpreter to visit your church or society this year. They will have new information and they will come for only the cost of transportation from a point within your own association. Ask your Association Foreign Vice-President, or write to Miss Daisy Dean Bate, Secretary of the League of Interpreters, 152 Madison Avenue, New York City, for the names and addresses of Interpreters in your area.

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THE FOREIGN MISSION CHRONICLE*From the cradle to the grave in missionary service***BORN**

To Rev. and Mrs. U. A. Lanoue of Kimpese, Belgian Congo, a son, July 25.

To Mr. and Mrs. Charles R. Horton, of Pyinmana, Burma, a daughter, August 22.

ARRIVED

Rev. and Mrs. J. E. Tanquist of Assam, March 19, in San Pedro, Cal.

Dr. and Mrs. G. E. Gates of Burma, May 1, in San Francisco; Richard Strait, son of Rev. and Mrs. C. U. Strait, of Burma, May 2, in Los Angeles.

Dr. and Mrs. A. J. Tuttle of Assam, May 18, in Portland, Ore.

Rev. and Mrs. J. T. Latta of Burma, June 1, in San Francisco.

Rev. and Mrs. T. Wathne, of South India, June 2, in Los Angeles.

Miss May Coggins of the Philippines, June 10, in San Francisco.

Rev. and Mrs. J. E. Moncrieff of China, June 30, in San Francisco.

Miss Ethel Nichols of Assam, June 27, in San Francisco.

Rev. and Mrs. M. S. Engwall of Belgian Congo, July 6, in New York.

Mr. and Mrs. H. J. Watkins of Belgian Congo, July 8, in New York.

Mrs. J. A. Foote of Japan, July 15, in Los Angeles.

Mr. and Mrs. H. R. S. Benjamin of China, July 26, in San Francisco.

SAILED

Rev. and Mrs. A. T. Fishman, from San Francisco, June 22, to South India.

Miss Helen Benjamin from San Francisco, July 20, to South India.

Miss Selma Maxville from San Francisco, July 30, to Burma.

Rev. and Mrs. H. W. Munger from Los Angeles, August 5, to the Philippine Islands.

Rev. and Mrs. L. A. Brown, Miss Grace Cooper, Miss Ruth Dickey from New York, via Panama Canal, to Belgian Congo.

Rev. and Mrs. R. W. Schaefer, Miss Ellen Peterson, Rev. and Mrs. E. H. Cressy, Miss Mildred Proctor, Rev. and Mrs. D. C. Graham, from San Francisco, August 9, for China.

DIED

Rev. Charles H. Tilden, retired, of Assam, July 12, in San Bernardino, Cal.

Mrs. Emma Rauschenbusch Clough, retired, of South India, July 15, in Kingston, N. Y.

Mrs. Emil Tribble, retired, of Burma, July 25, in Cleveland, O.

Rev. Frederick Bradshaw, retired, of West China, August 17, in Glendale, California.

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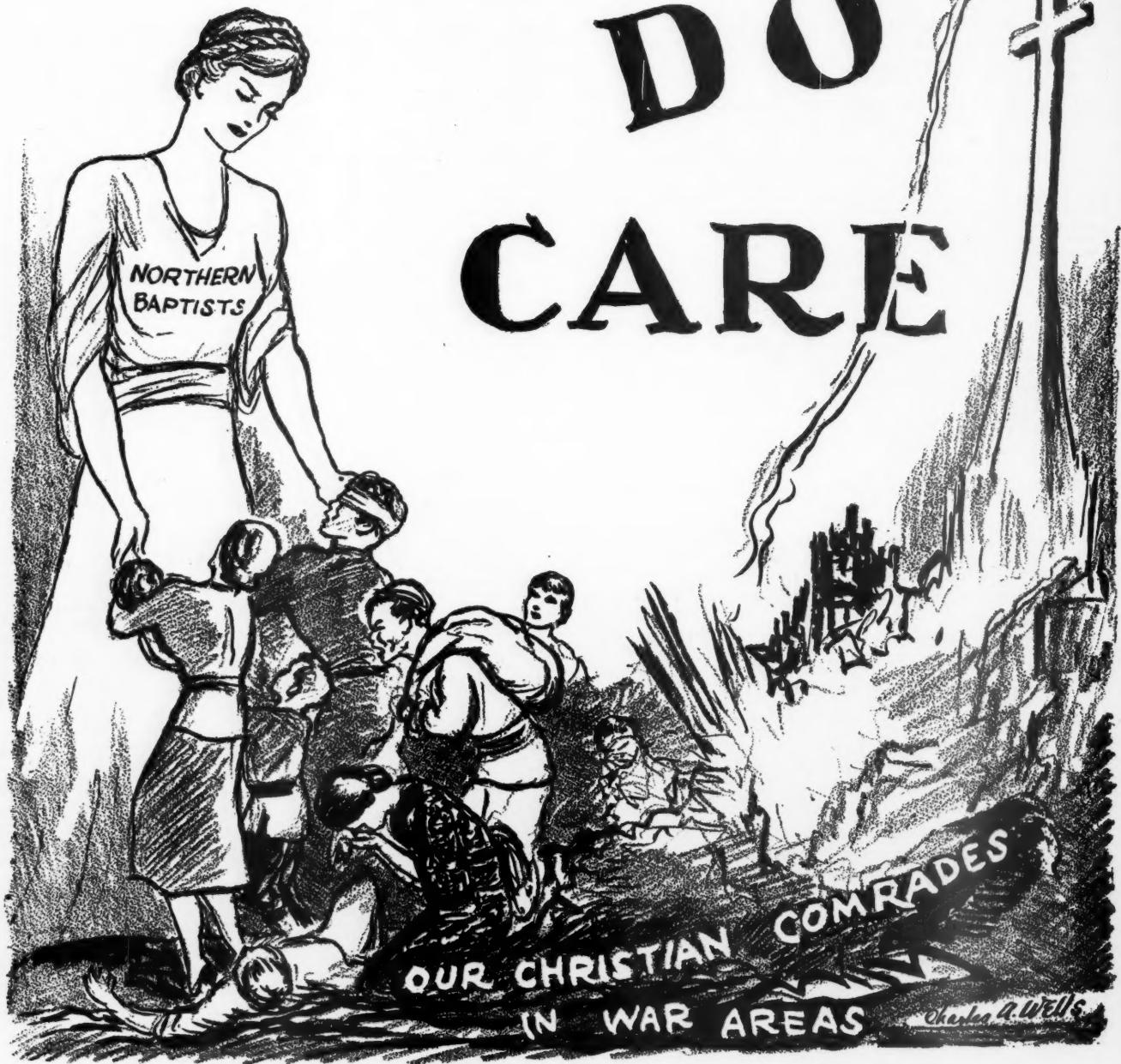
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